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REQUIRED READING FOR DECEMBER.

GOSSIP ABOUT GREECE.

BY J. P. MAHAFFY, M. A.
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III. HISTORY.

For the reasons stated at the close of my last article, the conquest of Greece by Mahomet II.¹ and the expulsion of the feudal barons were readily acquiesced in by the population. Although the Turk was trenchant enough, and took bloody vengeance upon all the disobedient, he was not a very hard master, provided certain things were done, and left his subjects in peace and without molestation. But perhaps a sleepy tyranny is worse for a nation than one that worries the slaves into remonstrance, and finally to insurrection. The Turks, who had come into Europe a race of keen and vigorous conquerors, were already so effete in the end of the seventeenth century that they allowed the whole Morea,² with the exception of a couple of forts, to fall into the hands of the Venetian republic. It was the famous Morosini,³ whose palace, by the way, with all its trophies, is said to be still untouched and shut up at Venice, that fought and conquered the Turkish pashas, and it was in the course of this war (1687) that the calamity of the blowing up of the Parthenon took place, in which the beleaguered Turks had stored their powder. Morosini did even worse than that. He strove to take down the figures from the eastern pediment (or gable) of the temple, but so carelessly that they fell and were dashed to pieces. To this man, too, is due the still remaining trophy in front of the arsenal of Venice, a white marble lion, which had been set up in classical days at the mouth of the Piræus, and even gave the mediæval name, *Porto Leone*, to that historical harbor. The performances of Venice in those days prove what no one would suspect, who had not read history, that a mere city on the sea without any territory, but with the resources of a great trade, can conquer an empire and count among the great powers of the world. Tyre had done it, and so had Sidon, and so had Carthage. Athens had a few parishes of land, and therefore I will not claim it as an example. But it is not hard to conceive London being able to conquer and control a whole empire, without the aid of the rest of England. The Venetians built more fortifications in Greece; either they or the Turks set up a great square tower on the Acropolis at Athens, A-dec

which showed in rude contrast to the beautiful Hellenic building, and was justly removed within my own memory by the Greeks. But on this topic I shall speak elsewhere in connection with the architecture of the country. It is to this occupation of the Venetians also that we may attribute the use of Italian in the ports, and indeed as a sort of *lingua franca* in Levantine trade ever since.

There was also something done by the great republic for education. But still so unsuccessful were the Venetians in gaining the favor of the Greek people, so oppressive and extortionate were their governors, that when the Turks undertook the reconquest of the Morea in 1715, and the power of Venice waned rapidly, there seem to have been few regrets in Greece that a Christian Western power had been again replaced by a semi-barbarous and Mohammedan empire. I fancy questions of culture and religion had little to say in comparison with the actual pressure of taxes. Probably the Turks did not extort so much as the Venetians. Indeed, though the pashas were both capricious and corrupt, nothing special is charged against them; in contrast to Christian knights, and up to the present day, the average Turk is an honest and worthy man, with an instinct for governing and keeping order about him. The main complaint against the Turkish rule, and one that has caused, very naturally, the deepest indignation in the world, was the tax of children, levied for the purpose of supplying the sultan's body-guard of Janissaries.⁵ Turkish officers went periodically round Greece, and had all the children paraded before them, from whom they took by force the handsomest and brightest boys, and carried them to Constantinople; when there they were treated with every kindness, brought up as strict Mohammedans, and placed in a position of great trust, emolument, and privilege. When this body-guard became hereditary, it turned into those Janissaries that gave and took the crown, like the Roman prætorians. But the seizing and carrying off of children whom their parents should never see again, must have given rise to painful scenes of violence and despair. Though most Greek mothers may have felt flattered at the certainty that their sons would be far better fed and kept than at home, and rise to eminence, and though there

is no great amount of evidence showing that this Turkish requisition was regarded with feelings of honor far exceeding the visits of the Press-gang⁶ in our grandfathers' time in England, yet as a sentimental grievance, nothing contributed more to rouse the feelings of Christian nations against Turkish rule in Greece, and it was accordingly abolished by the sultan early in the last century.

But many causes conspired to wake up in Europe that remarkable enthusiasm concerning Greece, which resulted in the War of Liberation, and the declaration of her independence. There were, of course, in the first instance the principles disseminated by the French Revolution, which acted slowly indeed, but surely, upon the Greeks, and made them ready to assert the 'right of man.' Then there were the intrigues of Russia, ever anxious since the year 1700 to extend her power at the expense of Turkey, to the Mediterranean. The Russians put in the foreground the question of religion, and if it was no longer possible to rouse European feeling concerning the possession of the Holy Sepulcher, there was a far more reasonable feeling that a Christian people should not suffer under the tyranny of the most intolerant of hostile creeds.

To these large political causes was added the influence of a brilliant galaxy of poets, the circle of Byron⁷ and Shelley,⁸ who found in the Greek cause a practical case whereon to exercise their theories and aspirations concerning liberty, and their sentimental abhorrence of all despotism. The influence of Byron in particular was enormous, just as the influence of J. J. Rousseau⁹ in the French Revolution was enormous. Byron was moreover a very striking personality. Though his poetry is now out of fashion among the young people in England, and there are many who have not read a line of him, when they come to travel about the world, they will find that wherever Byron passed, he left his indelible mark upon the place. I have myself had reason to note this on the lake of Geneva, at Genoa, at the Armenian convent beside Lido, in the lagoons of Venice, at Ravenna, and of course, in Greece. Who, among the old classical poets, ever did more to glorify that ever young, that ever poetic land? And he did not merely write about it, but went there with his fortune and his influence to promote the cause which his genius had glorified. This was how the poet came to interfere in political history.

After long threats, agitation, and discontent, the Greeks headed by their archbishops at last raised the standard of revolt (1821) at Megaspilion, the convent already described, where they had a regular loop-holed wall covering the face of the great natural cave, which held three thousand fugitives, and where the ascent from the gorge was so circuitous and steep that a few determined men with rifles could hold it against thousands. When the sultan Mahmoud heard of the revolt, he was very wroth; he sent for the metropolitan archbishop of Constantinople, who acted practically as a sort of minister of foreign affairs for Greece at the Sublime Porte,¹⁰ and asked him what it all meant. When the archbishop was unable to give any satisfactory answer, the sultan straightway had him hanged at one of the gates of the city. Nothing did more to give the revolt a religious character, and so maintain it in the people's hearts in spite of all reverses, than this act of Mohammedan despotism. But in any case, even though the power of the Greeks was to that of the Turks no more than that of Ireland is to the English, the pacification of such an insurrection was a matter of grave difficulty. Remember that the whole country is alpine, full of glens and gorges, without military roads, a land of defiles, and meant for surprises. And a land of this kind, the 'rugged nurse of liberty,' breeds hardy, active men and women, shepherds and hunters,

who can lie out at night, starve, march, shoot, and plunder for the hope of gain, not to say for the sacred cause of their homes and their religion. They fought the same kind of war with the Turks that the Spaniards did with the French in the Peninsular War¹¹ a short time before. And if the land war was thus difficult, the attack by sea was not less so. It is indeed true that an efficient naval power could do endless mischief to Greece by bombarding seaside places, by carrying round troops, by constant and unexpected landing, but the Turkish fleet seems to have been quite inefficient for this kind of work; on the other hand, the very severities of the Turkish rule as regards agriculture had developed again the old maritime genius of the Greeks, and the islands teemed with hardy fishermen, seekers after coral and sponges, who could turn pirates on occasion, and reap a rich harvest from the 'unvintageable brine' (Homer's expression). At the islands of Hydra and Psara, there was even a population of real merchants, who had acquired great wealth, and who stood forth as the boldest of the insurgents. These people turned the scale in the naval war altogether against Turkey. They were accustomed to bold piratical adventure; they adopted the use of fire ships, and perpetually threatened the 'High Admirals' of Turkey with combustion and explosion.

The history of Hydra is remarkable not only from patriotic reasons, but also in the history of trade. The original settlers were distinctly Albanians, who fled from the tyranny of the Turks to a rock so barren that they were left there in peace. This was in the latter half of the last century. Then came the great wars in Europe, when ports were closed to almost every flag, while Turkey remained neutral. Hence these sailors carried on a splendid trade in all the ports of the belligerent nations under the flag of Turkey, a benefit which they took care to forget. They also did a great contraband business, owing to their advantageous position. The result was that the sailors of Hydra were enriched beyond all their wildest imagination with European gold, and began to build for themselves stately marble mansions, richly adorned churches, and to live in great splendor. The place increased till it held on its precipitous terraces forty thousand people. Under these circumstances it is most remarkable that on the outbreak of the revolution, they at once took the patriotic side, supplied several of the boldest leaders, such as Miaulis, and what was more, lavished all their hoarded wealth in gifts or loans to the cause of the insurrection. The curious financial causes of this bold move receive, however, a curious complexion from the narrative of Finlay, to which I shall return. The view above is that of the Hydriotes themselves. For these sacrifices they got no return save the sentimental praise of men. Not only was their money never repaid them, but the rise of the Piræus and of Tyre, as rival ports, destroyed their trade, which, indeed, the invention of steam-ships must have seriously affected. In any case they were better suited to days of war and of adventure, than of peaceful competition. Now the town has gone down to a place of seven thousand people, and most of the enterprising Hydriotes have gone away to settle at Tyre, or on the island of Negropont (Eubœa), where they are the richest and most stirring of the population. When we were speaking of the fusion of immigrants with the Greeks, I should have mentioned this brilliant example of Albanians, thriving by the flag of Turkey, and yet standing forth as the most patriotic and devoted of all the Greeks.

See further what I have said of Hydra in my "Rambles and Studies in Greece," p. 367. I there omitted to mention the neighboring island of Spozza, which has a very similar history, and is at present quite as important. It is a most picturesque scene to lie off these island ports in a coasting

steamer, and see all the fuss and eagerness of the islanders in their brilliant costumes to bring out their merchandize, and to take from the ships what they require. This lading and unloading of a crowd of boats around a large vessel, with ores, masts, bales, cattle, children, fowls, in a Gordian knot of disorder, is one of the very few cases where confusion is most charming. The whole scene settles down in some twenty minutes or half an hour, the crowd of boats separates, and draws away, the steamer resumes her solitary route. Spozza is a capital place to witness such a scene. Psara, alas! I have not visited. It lies far off, near Chio, on the Asiatic coast. But its services in the great war have made it justly famous.

Yet for all that, the chance of success was but small. Finlay, the famous historian of modern Greece, who himself played no small part in these events, remarks that never was a war sustained with less genius or devotion on the part of the national leaders, and with more heroism and self-denial on the part of the masses. In fact most of the Greek leaders, Kolokotronis, Petrobey, Odysseus and Co., were mere bandit chiefs, mere pirates, who often displayed their natural love of plunder and greed for private gain in the midst of their patriotism. They were capable of brilliant exploits, but hardly of a sustained policy, or of any large strategy. Nor was this steady and solid feature supplied by the earnest and brilliant men who crowded from various countries, especially from England, to aid Greece with their sword and with their fortunes. They were indeed a brave company, these early phil-Hellenes, Byron, Cochrane, Fabvier, Gordon, Finlay, Church, Haton, and last but perhaps greatest, F. Abney Hastings, who spent all his money and at last his life-blood in the cause. And he at least never attained the command or the appreciation he so richly deserved.

Fortunately, Finlay has put on record, not only in his history, but in a magazine article to which he refers, the great ability and self-devotion of this remarkable man. I repeat the facts here, because they are little known, and because it is perhaps the first duty of the historian to do justice to virtue. It may be a tardy reward, but it may serve as a beacon for future men. Hastings was a scion of the noble house of London, and a naval officer who lost his commission for challenging a superior officer to a duel, as was then the fashion of honor in conflict with discipline. This set him free and idle, with all the ability and eagerness to work of a born naval officer, and, fortunately, he took the then fashionable outlet for keen spirits, and placed his sword at the service of Greece. No one among all the enthusiasts served her more faithfully or with greater ability. But he had to endure the promotion of weaker men over his head; he incurred the jealousy of these men, and 'it was only his adopted patriotism which kept him from retiring in despair. He was the first to see that with the newly invented steam ships all power in sailing vessels was gone, and all expense in fitting them out mere waste. He even sent a memorandum to the British Admiralty warning them of the momentous change in sea-warfare. When his advice was unheeded, he actually spent all he had in purchasing and manning a small steamer, the *Karteria*, with which he carried out the theory he had proposed. He approached a Turkish squadron of seven ships from the windward, and armed with one heavy gun of longer range than theirs, he anchored where they could not approach him without tacking, and by firing red hot shot set the whole fleet ablaze. The panic caused by this feat paralyzed the whole Turkish navy, and had he not been killed by a stray shot in a skirmish a few days after, no doubt he would have cleared the Levant of his enemy.

With the help of such volunteers as Hastings, and much money and sympathy from Europe, the insurrection kept alive for nine years, and there is no doubt the Turks were not likely to overcome it, in spite of many victories and many massacres, till Ibrahim Pasha, the brilliant son of Mehmet Ali, then practically lord of Egypt, appeared on the scene. Ibrahim was a first-rate general; his Egyptian infantry were perfectly disciplined troops, and he soon began such a systematic and thoroughgoing conquest of the Morea, that the Greek cause seemed hopeless. It was then (Oct., 1827) that by a series of intrigues, and by the pressure of European sentiment, that the English admiral was induced to give way to the pressure of the Russians and French, and to attack the fleet of a power then at peace with England at Navarino. The Turkish fleet was destroyed, but even this, though stopping his communications, would not have arrested Ibrahim's conquest, had not the French landed troops, and so occupied the western Morea. Ibrahim was allowed to embark with his booty, his troops, and some two thousand prisoners whom he enslaved; and he left the Morea in a condition from which it has not yet recovered. Ten years of war had wasted the population, destroyed agriculture, ruined commerce, and left a bare remnant of people to begin the reconstruction of their fortunes.

The French occupation was indeed of great service to the country. Some military roads were made; some very successful excavations showed the treasures of Olympia, from which both Germans and Greeks have since reaped so splendid a harvest. But more than this, the presence of a civilized power, like that of the English at the Ionian Isles and at Cerigo (off the south coast), spreads order and security so far as it reached, and induced many educated men to visit the country and study it for themselves. The accounts of these travelers in 1830-40 depict a condition of things so thoroughly past, so wholly different from the Greece of 1870, that the reader almost feels put back into the seventeenth century. One of the most remarkable of these books is Chateaubriand's¹² *Voyage de Paris à Jerusalem*; and the picture he draws of the condition of Greece is pitiable. I must here be content with citing but one fact. He saw repeatedly little blind children being led about, and playing with their comrades. Their eyes had been put out by the Egyptian soldiers by way of revenge for defeat, or punishment of the insurgents. The state of northern Greece was not so bad, but still most of the timber, including valuable fruit trees, had been cut down, the land had gone out of cultivation, people had learned to live by marauding instead of labor, and the insurrection had been so completely the work of the masses, without any capable leaders except for a night adventure or a surprise, that the task of forming a free state from such elements ought to have appeared hopeless.

It is wonderful, however, what faith people of our century have in parliamentary government. Because the English, and after them the Americans, have succeeded with that kind of constitution, there is a sort of craze that any nation which is granted a brand new free charter, with an assembly of representatives elected by majorities, cannot fail to attain happiness and prosperity. The long preliminary training necessary for both the single man and the aggregate, before either is fit to take care of itself—the certainty that an ignorant majority will not act with wisdom—the danger and the damage of submitting every practical improvement to unlimited talk—the chance that the majority may tyrannize ruthlessly over a minority with different interests, but with equal claims to justice—all this and a great deal more that might be piled up by way of difficulty in the way, was then, and is perhaps even now, unheeded.

PERICLES.

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GREEK BIOGRAPHICAL SKETCHES. III.

Pericles has given his name to the most brilliant period of literature and art that the world has ever known. The glory of the Augustan Age at Rome or that of the Elizabethan Age in England is dim when compared with the Age of Pericles at Athens,—the half-century following the battle of Salamis when Athens was the intellectual and political leader of Greece. Who can name a greater sculptor than Phidias, or a better architect than that of the Parthenon? who more original, faithful, and thoughtful historians than Herodotus and Thucydides? Who but Shakspeare can vie as tragic poet with Æschylus, Sophocles, and Euripides? What other mortal has shown a keener and truer philosophic mind and a nobler heart than Socrates? Yet all these men lived together in Athens, associated with Pericles and such others as Anaxagoras, Hippocrates (father of medical literature), Meton the astronomer, Prodicus and Protagoras (the best of the so-called sophists) and many others who exerted a lasting influence upon the world. Pericles supplied a chorus for a tragedy of Æschylus; he had Phidias as his right hand man in making public improvements; Sophocles was associated with him in the generalship; Socrates was his frequent visitor.

Pericles' life spans the age of the greatest glory and achievements of Greece, though the time was not without its disappointments and disasters. He was born about 493 B. C., just before the first Persian invasion of Greece and the battle of Marathon; he was a boy of thirteen at the time of the battle of Salamis; he died soon after the beginning of the Peloponnesian War, before the humiliation of his city by the Spartans. His father, Xanthippus, was descended from one of the oldest families of Attica; he had been the bitter enemy of Miltiades (whose death-sentence he twice urged) and of Themistocles, and the associate of Aristides in exile and in power; he had commanded the allied Greeks at the battle of Mycale and at the Hellespont.

In his early life, Plutarch tells us, Pericles feared lest his wealth and powerful aristocratic friends should excite popular envy against him, and he held himself aloof from political life devoting himself to military service. His voice was pleasant, and he spoke with the natural force and ease which was fitting for one who claimed descent from the honey-voiced Homeric Nestor; and the old men of the city thought him to resemble Pisistratus as that aged tyrant had been pictured to them in their youth. He was not social; he did not have a politician's manners; and men were suspicious of his love for the democracy. From his family relations and from his personal bearing, he seemed a born aristocrat. He was not fond of appearing before the public, and never came forward to speak on minor questions. He took the people's side because he could not carry out his plans without their aid. He was never seen to laugh, he took part in no social festivities; when in Athens, he was never seen on any street but that which led from his home to the public assembly or the senate chamber. On one occasion he accepted an invitation to a wedding feast, but withdrew as soon as the supper was over, before the wine was brought on. His gait was moderate, and he wore his cloak daintily. He was not easily roused to anger: once, a man who had abused him all day as he was busy with public business, followed him to his home at night, heaping insults upon him; Pericles did not answer, but on reaching

his door, told his servant to see the man safely home.

When about forty years old, Pericles married the divorced wife of the rich Hipponicus, who bore him two sons; but the marriage was not happy and he gave her to a third husband. In these sons he was not much happier than in their mother. They were dissatisfied with the money which he allowed them; they openly called him stingy, and laughed at his love for philosophical investigations and discussions. He later took to his home Aspasia, though a Milesian woman, who lived with him as his wife until his death. This was a happy marriage in fact, but no marriage at all before the law, which did not recognize marriage between Athenians and foreigners. Aspasia was a woman who possessed many of the qualities which Pericles lacked, and excited the admiration of men like Socrates. In order to free himself from the care of his private business, Pericles rented his entire large estate, a course of procedure not uncommon with guardians of minor children, and entrusted to a faithful slave the details in the expenditure of the definite parceled-out income,—a course which may have excited the displeasure of his first wife as it did afterward that of his sons. He set aside a generous portion of his income for the use of the needy. A large part of his influence was due to the fact that his honesty was above suspicion.

Athens saw great changes during the years which immediately followed the Persian invasion. These wars caused at Sparta no alteration in the government or advance in culture or trade; they brought no new allies. Life in Peloponnesus went on very much as in times past. But Athens though its buildings were destroyed as completely as those of Thebes, became in a few years from a provincial town the undisputed leader of Greece. The Athenians found but a desolate mass of ruins when they returned to their homes after the two Persian invasions of Attica, but they were filled with indomitable zeal and courage. The moral elevation to which the Athenians had been lifted by their self-sacrificing patriotism gave to them the leadership and made them capable of achievements to which they had never before been equal. The Spartans had been more hesitating, and seemed satisfied with driving the barbarians from the mainland of Greece. They had shown themselves unfit to lead the Greeks and hold them together against a common enemy. They had been unwilling to undertake the defense of the Greeks in Asia Minor, but had been willing to resign Asia to the Persian king, suggesting that nothing better could be done for the Greeks on the borders of Asia than to transport them to Greece, while Athens was bolder and promised support to the hard-pressed kinsmen. The Spartan general had incurred the hatred of the allies, and finally plotted to surrender them, that he might be made the Persian satrap of Greece. On his recall, the allies withdrew from the Spartan fleet and joined the Athenian squadron. A league was formed which gradually became more formal. The different states agreed to furnish ships or a corresponding sum of money, for common defense against their common foe. All the members of the league were independent, and had equal representation with equal rights. Its council met at the sanctuary of Apollo on the island of Delos, the seat of an ancient confederacy; the temple was made the treasury; and Aristides the Just apportioned the service to be rendered by each. All paid and served wil-

lingly at first, but as the Persian was driven back, and their immediate danger lessened, the allies were less ready to pay their assessments or send their quotas. The Athenian fleet grew, and Athens gained a controlling power in the league, while the allies became of less and less importance. Gradually, one state after another, failing to perform its part, was coerced by Athens, and did not return as a sovereign state, but as a tributary of Athens. Thus the confederacy was growing into an empire. The islanders were too many in number and too widely separated by the sea which Athens ruled, to make any organized resistance.

The leadership, the *hegemony*, of Athens was established before the first public service of Pericles with which we are acquainted. Soon after the death of Aristides, while Themistocles was enjoying the royal favor in Persia, about 462 B. C., Pericles was in command of a squadron of fifty ships of war, for the defense of Ionia and Delos. The command of the entire fleet was held by Cimon (son of the victor at Marathon, Miltiades, and thus the hereditary enemy of Pericles), who had gained a brilliant victory over the Persians, on both land and sea, on the river Eurymedon in Pamphylia.

The alliance of Athens and Sparta against Persia was brief in duration and the Spartans had looked with ill-disguised jealousy at the prosperity of Athens, but they soon were obliged to seek their rival's aid. Probably in the very year in which Pericles held the just mentioned command, Sparta was visited by a devastating earthquake, and her serfs revolted. She sent to Athens for an army which was most generously granted. Cimon, the leading spirit of that time, was well-disposed toward Sparta; like Aristides, he hoped to avoid a civil war in Greece, and to secure a national league; he was the warm advocate of the principle of a united Greece against a common enemy, not seeing that Athens alone could be persuaded to this. A lofty and broad spirit prompted the Athenians to bring this succor, at the very time when Sparta had promised aid to revolted subjects of Athens in Thrace. Pericles and many others doubtless saw that the power of Athens must be developed without the aid of the Peloponnesians, and if the inevitable conflict had been fought at this crisis, while Sparta could not protect herself at home, and before Thebes had recovered from the desolation and disgrace which she incurred in the Persian wars, Athens might have won an easy victory over her opponents. She chose to render a service which only prepared the way for her own ruin at the close of the century. The Spartans became suspicious of their Athenian allies and finally dismissed them rather curtly as no longer needed. Athens in high dudgeon at once renounced the alliance with Sparta; and soon after this time, Cimon was ostracised and sent from Athens, eleven years after he had caused the ostracism of Themistocles.

Athens continued the extension of her empire. She gained a land connection with the Corinthian Gulf and western Greece, thus making a Spartan invasion of Attica impossible, and secured Naupactus (the modern Lepanto), which commanded the entrance of the Corinthian Gulf. Her fleet was busy in the eastern part of the Mediterranean conducting active operations against the friends of Persia. She sent two hundred ships and forty thousand men to the relief of Egypt, which had revolted from Persia; she saw the promise of abundant grain from the valley of the Nile. She held possession of a large part of the Nile, but then war began in Greece. The Athenians met opposition in their occupation of a small port in Peloponnesus; their ancient rival Ægina revolted. But Ægina was besieged and finally subdued and humbled. During this siege, the Peloponnesians attempted a diversion by the invasion of Attica, but without recalling the forces from Egypt or Ægina, the Athenian old men and

boys routed the invaders. The power of Athens abounded on all sides, but in 454 B. C. her fleet in Egypt was stranded—the water being withdrawn from the channel in which it lay—and the ships and many men were lost. The enemies of Athens were encouraged at once, and the treasury of the confederacy of Delos was removed from the unprotected island to Athens for safe keeping, and deposited in the temple of Athena. This was greatly to the advantage of Athens. The allies brought thither and to the goddess Athena the offerings which they had carried to Delos and Apollo. The confederacy of Delos had become the Athenian empire. All important lawsuits were reserved for the Athenian courts. This brought many people and much business to Athens.

Cimon was recalled from exile in order to negotiate a peace with the Spartans, but they were inclined to nothing more than a truce. He resumed command of the fleet and commenced operations against the Persians in Cyprus. He had spent his life in fighting the barbarian, and died fitly on this successful expedition which closed the wars with Persia. No formal peace was made but both nations were glad to rest. Peace with Sparta also was demanded by the Athenian people, but a permanent peace on the present basis was impossible; Athens held too much that Sparta claimed.

Cimon's successor in political life was Thucydides, the son of Melesias (not the historian), and Pericles did not have free hands in the management of the state until the ostracism of this rival, in 444 B. C. In the year before that a thirty years' peace was made with Sparta, and Pericles could devote himself to the development, establishment, and adornment of the Athenian empire. For fifteen years in succession, he was the commander of the armies of Athens, and had her most important interests in his keeping.

Of the political changes with which Pericles had been influential since the Persian invasion, the most important was the restriction of the power of the court of Areopagus. This court, men claimed, was no longer an anchor of the state, as Solon had called it, but a clog. It was the only irresponsible authority in the city; no account of its actions could be demanded from it; it exercised a censorship over public and private life; it had a virtual veto power on all public proceedings. But now it was stripped of much of its power, retaining only murder cases and the oversight of certain matters of religion. The power of the courts, i. e. of the jurymen, was greatly increased. These courts were very large. In ordinary cases, involving more than two hundred dollars, the number of jury-men was five hundred, and in important cases two or three juries united. When the amount involved was less than two hundred dollars, the jury might be reduced to two hundred; cases involving less than two dollars were settled by lower courts. Arbitration was employed more and more.

After the battle of Salamis, Athens became more democratic. All citizens were eligible to office; the wage-earners were no longer excluded. The principle of selection by lot was extended, perhaps in order to secure a fair representation of the minority. The lot was used for the choice of all officials, except for duties which required some special fitness or technical skill, like the generals. This seemed an unreasonable way of selecting rulers; Socrates said that no one would choose a coachman thus. But the names were drawn of those only who applied for the office, and public opinion in Athens was strong enough to hold aloof those who were manifestly unfit for the place; and in the small state many checks on abuses existed. Each official was obliged to pass an examination before taking office, but this was not a civil-service examination; he was called to show that he was a true-born Athenian citizen, and that he had performed all his duties to his parents and his country.

Pericles was reproached in later times for making the people mercenary. Until then, no man was paid for services rendered to the state. Attica was so small that government by representation was unnecessary; each citizen could come to the place of assembly and take part in the deliberations of the whole body of the people. But the small farmers could not conveniently leave their fields forty or fifty times a year to attend the "town-meetings"; nor would they or the mechanics or wage-earners willingly do jury service week after week without compensation. Probably the present generation would not think six cents a day demoralizingly high pay for jury service or attendance on the legislature, nor twelve cents a day too much for pay, rations, and clothing for the soldiers in the infantry, nor twenty cents a day too much for the cavalry soldier (if he supplied his own horse and fodder) or member of the senate; nor twenty-five cents a day too much for the captain, nor twice that for the general! In fact, the compensation seems to us to be ridiculously small; but of course the price of food and the standard of living were much lower then than now.

Following the same principle, Pericles used the surplus in the public treasury to provide an allowance of six cents a day for each citizen at the great state festivals. Should an Athenian be shut out from participation in the public acts of thanksgiving to the gods because of the lack of a two obol piece? Perish the thought! Yet in the next century, the people demanded the money for their festivities, whether the treasury was full or empty.

The Persians had left Athens a mass of ruins. The temples and statues with which Pisistratus had adorned the Acropolis were destroyed. Cimon had begun the restoration of the sanctuaries and built part of the wall, but his work was interrupted by his banishment. Soon after the middle of the fifth century B. C., Pericles began the construction of the temples which are beautiful even in their ruin. The means for the work came from the tribute of the allies, and Pericles was severely criticised for using for the adornment of Athens the money which had been paid for war against Persia; but he replied that they protected their allies and had a just right to the funds which remained. Meanwhile he completed the long walls which connected the city and its harbor, the Piræus, which became one city, and Athens was as secure against attack as if upon an island.

Soon after making peace with Sparta, Pericles made an expedition into the Black Sea, negotiated with the cities there, and established colonies and trading ports. The corn of the Crimea might make the corn of the Nile unnecessary. He also sent colonies to Italy. Athens resigned its claims to leadership on land. Pericles followed Themistocles in his view that Athens' power lay on the sea; her safety rested in her

fleet. But the relations with the allies became strained; the Greek world had never known a state larger than a city and the country immediately about it. The problem of the proper relations of confederated states had not yet been solved.

The thirty years' peace between Athens and Sparta did not endure quite fifteen years. Athens broke no treaty obligations; Sparta had no *casus belli*,³ but she feared the growth of her rival and desired to overcome her at once, being urged on by the Corinthians and other allies. Pericles would not allow the Athenians to begin the war, although they were in readiness and the Spartans were not. Athens had three hundred ships of war and twenty-nine thousand men ready to move at once; she had moreover a fund of six million dollars on the Acropolis, a large income from her allies, and her revenue for ordinary expenses. She could endure a siege of indefinite length as long as her connections were unbroken with the sea of which she was mistress. The Peloponnesians could come only by land. The war came in 431 B. C. The Spartans under their king Archidamus invaded Attica and laid waste the fields. Pericles, having absolute control, restrained the impatient soldiery and masses, and refused to allow a public assembly to be held. The people were kept shut up within the walls. In the next year, the Peloponnesians came again. A dreadful plague broke out in Athens. The suffering and demoralization were great, and Pericles was held accountable for every misfortune. His enemies had attacked him through his friends before; they had accused Anaxagoras of atheism, Phidias of embezzlement, Aspasia of impiety. Now they accused Pericles himself of dishonesty and removed him from power. The plague took from him his two elder sons, his sister, and his friends. His heart was broken, but he gave no sign of grief until he brought the funeral wreath to place on the brow of his second son. Then his strength gave way. But in a few months, the state felt the need of his leadership and recalled him to his old station of commander-in-chief. All power was restored to his hands. By a special vote of the people his son by Aspasia was received as a full-born Athenian citizen. His heart must have been gladdened but it was not for long. In 429 B. C., the plague broke out again, though less virulently, and attacked Pericles himself, who died in October, 429 B. C.

Athens never had another leader who for so long a time held almost undisputed sway over the city. Pericles owed his influence largely to his undoubted sincerity and his unimpeachable honesty, as well as to his far-seeing wisdom and persuasive eloquence. He was not led by the people, nor by the desire for popular favor. He exalted his city in peace, and the greatest historian of the world gives emphatic utterance to the belief that if Pericles had lived, Athens would have conquered easily in the Peloponnesian War.⁴

GREEK MYTHOLOGY.

BY JAMES BALDWIN, Ph. D.

THIRD PAPER.

XI.

It is not to be supposed that the immortals who dwelt on the summits of Olympus were every day engaged in feasting at the table of Zeus and laughing at the awkward movements of lame Hephaistos. On the contrary, each had arduous duties to perform—duties connected with the government of the world, the control of the elements, and the guardianship of the human race. Some superintended the upper regions, and regulated the movements of the heavenly bodies, the

winds, and the clouds; some had oversight of the sea, of the streams of flowing water, and of the creatures that inhabit the mysterious deep; some had the care of the forests or the mountains, of the growing grain or the ripening fruit; and some had a direct influence over the characters and conduct of men, enlightening them, tempting, guiding, rewarding, or punishing them according to their merits or the will of the gods. Thus every apparent movement in nature, every action of matter or of mind, was believed to be prompted, and in some manner controlled, by a supernatural power.

This idea had doubtless been one of growth. For in earlier times men were accustomed to speak of these various manifestations of force in figurative terms simply, just as the poets still personify lifeless objects or abstract ideas. But gradually the idea of the personal presence and influence of the gods superseded the beautiful and more poetic conception of the intelligence of the nature-forces.

XII.

Zeus himself, as lord of the clouds and the high heavens, was represented as directing all the great phenomena of the air and sky. He is "the thunderer" and from his hands are hurled the dread bolts which rend the mountain-peaks and fill the hearts of men with unspeakable terror. He is "the cloud-gatherer," he fashions the mighty rain and the destructive hail, and with snow he covers "the crests of the high hills and conceals the grassy plains and the rich tillage of men." He stretches forth the gleaming rainbow from heaven "to be a sign to mortals"; and he sets the mists "in windless air at peace on the mountain-tops, while the north wind sleeps among the shadowing clouds." He also sends flaming stars as portents to mariners, or to some mighty host in arms, "and the awed beholders say, each to his neighbor: 'Of a surety sore war and the fierce din of battle will soon return; or else Zeus, the arbiter of battle, will perchance establish peace between the foes.'"

But Zeus is not a beneficent god—his control of the elements is such as brings terror and not such as confers happiness and peace. Therefore the duty of giving light to gods and men is assigned to powers more kindly benignant than he. To Hyperion, the Titan, had been born three children, Eos, Helios, and Selene; and to them is confided the mastery of day and night. Eos is the Dawn—golden-fingered, golden-throned. At the appointed hour she rises, blushing from Ocean's bed, and harnesses her "swift-footed steeds that bear light unto men, Lampus and Phaethon, the steeds ever young, that bring the morning." Then, warned by the coming of Eos, Helios soon issues from his golden palace in the east and makes ready for his daily journey through the skies. From their dewy pastures he calls by name his milk-white steeds,—Eóos (eastern), Æthon (burning), Bronté (thunder), and Astrape (lightning). He wreathes their bright manes with flowers, and the Hours harness them to the glowing sun-car. The yellow reins are placed in his hands. He seats himself in the car, and speaks the word, and the steeds speed upward and away, climbing the slope of the eastern sky and joyously pursuing their daily journey through the heavens. In the evening they descend gently into the western stream of Ocean. There they are received in a golden cup, which, floating with the swift current, bears them back unseen to the glittering palace of Helios in the east. While thus the sun-chariot is returning to its starting-place and its god-like master is resting from the labors of the day, pale-faced Selene, sister of Helios, drives her silver car through the star-lit sky, and with her milder light dispels the terrors of night and cheers the hearts of the children of men. Hence, the earth is seldom obscured by darkness, for the three children of Hyperion illumine it by day and by night.

Only one other gift of the beneficent gods is to be compared with light, and that gift is air—pure air. Zeus may be the ruler of the ærial regions, but he confers no blessings upon humanity through his kingship. Pallas-Athena is queen of the air—yea, more, she is the invigorating, life-giving air itself. "Whenever you throw your window wide open in the morning," says Ruskin, "you let in Athena, as wisdom and fresh air at the same time; and whenever you draw a pure, long, full breath of right heaven, you

take Athena into your heart through your blood, and, with the blood, into the thoughts of your brain." Of Athena as the goddess of wisdom we shall speak in another connection; the earliest conceptions which the Greeks had of her were doubtless such as had reference to her physical influence upon the life of beings on the earth. She was the temperate warmth, sustaining the health and favoring the growth of animals and plants. In the imagination of some, she was Selene, the calm, beneficent Moon, shedding a halo of heavenly influence over all the earth.

Athena was the daughter of Zeus, having according to the most popular legends, sprung forth from his head, uttering a mighty war-shout, and clad in a full suit of armor. It was said of her that in company with Hephaistos, the famous craftsman of Olympus, she was wont to visit the earth, going from city to city and instructing men in the arts of civilization. If we regard her as the goddess of the air, and Hephaistos as the god of fire, we shall readily understand the meaning of this myth.

In the early ages Athena contended with Poseidon for the possession of a certain city in Hellas. "Let the gods who feast at the table of Zeus decide this question," said Athena. Poseidon agreed. "Let the city belong to that one who can produce a gift of the greatest value to man," said the gods, after due deliberation. Forthwith Poseidon smote a mighty rock with his trident, and from the cleft sprang Scyphios, the first of the race of horses. Then Athena came quietly forward, and planted a little seed from which sprang an olive tree full of blossoms and fruit. "Let the prize be awarded to Athena!" cried the immortals who witnessed the contest; "for the tree with its fruit is of much greater value to man than the horse which Poseidon has produced." And the city which was thus won by the queen of the air has unto this day been called, in her honor, Athens.

There are other powers of the air whose prerogatives and duties are quite different from those of Athena. The winds—whence come they? and by whom are they directed and controlled? Æolus, the son of Hippotas, is their master; and to him is given the power "either to lull or to rouse what blasts he will." His dwelling place, as described by Homer is on a floating island around which is a wall of bronze unbroken, and a cliff which runs sheer up from the sea. "His twelve children, too, abide there in his halls, six daughters and six lusty sons; and they feast evermore by their dear father and their kind mother, and dainties innumerable lie ready at their hands."

The winds themselves were, in the earlier times, regarded as gods. Achilles, standing by the pyre of Patroclus, prayed to the North Wind and the loud West Wind, and promised them fair offerings if they would come and fan the flames. And Iris (the rainbow), when she heard his prayer, went swiftly with the message to the Winds. They, within the house of the gusty West Wind, were feasting all together at meat when Iris sped thither and halted on the threshold of stone. They listened to her message, and when she had departed they came swiftly blowing over the sea, and the wave rose beneath their shrill blast.

Boreas, Zephyrus, and Notus (the north, west, and south winds) were sons of Eos (the dawn), and they were bringers of good gifts to men. But Eurus (the east wind), which brought only discomfort or destruction, was said to be descended from dread Typhoeus, the last-born child of earth. The storm-winds were represented by the Harpies, who were said to be the sisters of Iris (the rainbow) and hence the daughters of Thaumás (wonder) and Electra (brightness). In the older poems they are described as the spirits of the storm, long-haired and fair, and wonderfully swift in flight; but in

the later myths they are pictured as loathsome creatures, with faces like those of women, and wings and claws like those of birds, greedy and rapacious, and hateful to the sight of men.

XIII.

The government of the sea was allotted to Poseidon, the brother of Zeus. He was called "the shaker," "the dark-haired embracer of the earth." He gloried in his power, and on certain occasions was almost ready to deny the supremacy of the lord of Olympus. "No whit will I walk after the will of Zeus," cried he; "but I will quietly let him abide, for all his strength, in his third portion. And with the might of his hands let him not strive to terrify me withal, as if I were a coward." He symbolized water in its broadest sense; for the rivers, as well as the sea, were included in his dominion, and all the powers of the stream and the wave acknowledged his supremacy. The ancient dwellers in the deep, who had been appointed to their places by Chronos, had naught to fear from any interference of Poseidon. Oceanus, the eldest-born of the Titans, still abode on the confines of earth and directed the flowing ocean-stream; and his three thousand daughters, the ocean-nymphs, sat as of old in his halls or in the deep sea-caves, or gave nurture to the children of men, without leave asked of Poseidon. So, also, the ancient rulers of the deep, Nereus and Phorcys, retained somewhat of their former power. The fifty Nereides, nymphs of the sea, dwelt still in the palace of their aged sire, or, visiting earth's shores, dazzled the eyes of gods and men with their unspeakable beauty. The Egyptian Proteus, who knew the depths of every sea and could change his form at pleasure, tended his herds of seals or sea-calves on the sandy beaches and lonely shores, and thus yielded an easy service to Poseidon. In every river, lake, brook, and stream, lived the nymphs whom men call Naiads, and "who are neither goddesses nor women, but who eat ambrosial food and dance with the deathless gods on high Olympus." Such were the dwellers in Poseidon's kingdom, and to them he seems to have been a lenient master, swaying his trident—symbol of his power—with a serene majesty, and with sovereign mildness, save when some untoward circumstance ruffled his temper.

The palace of Poseidon was a glistening, golden mansion "built, imperishable forever," in the depths of the sea between Tenedos and rocky Imbros. There he dwelt with his wife Amphitrite, one of the daughters of old Nereus; and there he issued his decrees by which the waves and the movements of the mighty deep were regulated and controlled.

The son of Poseidon was Triton, who "keeping to the bottom of the sea, dwelt in the golden palace with his mother and his kingly father." His daughter was Rhodos, the wife of Helios, and mother of the earliest dwellers in the island of Rhodes.

Poseidon was the father also of a numerous and wonderful progeny, nearly all of whom were noted for their rude strength and stormy nature. Among these it is necessary to mention only Otus and Ephialtes, "the tallest men that earth, the grain-giver, ever reared," and Polyphemus, the Cyclops, "a monstrous thing and fashioned marvelously, like a wooded peak of the towering hills, which stands out alone and apart from others." Many of the heroes among whom were Pelias the usurping king of Iolcos, Neleus the founder of Pylos, and Theseus of Athens, were said to have been descendants of the mighty ruler of the sea.

Nor was Poseidon's power confined entirely within the bounds of his own domains. It was he who, by a stroke of his trident, brought the horse Scyphios into existence, and it was he who taught men how to drive the swift steeds yoked

to the chariot. Hence, he was regarded as the patron of the race-course and the especial friend of those who reared rare breeds of horses. To him men were wont to pray and offer sacrifices when about to venture their lives upon the treacherous sea; and in his honor, horse-races and chariot-races were long held as religious festivals in the towns of the Corinthian isthmus.

XIV.

As Zeus was the symbol of the nature-forces of the air and the sky, so Hera his wife was typical of the productive energy of the earth. She was the daughter of Chronos and Rhea, and had been reared and nurtured in the halls of Oceanus. Her marriage with Zeus, which the Greeks celebrated with many festivals, symbolized at first, no doubt, the union of heaven and earth in the spring-time of each returning year, when through the influence of sun and shower the trees put forth their leaves, the flowers bloom, and all nature is revived. Her marriage was also typical of the marriage of women with men. Hence, the blessing of Hera was invoked at the wedding-feast and when children were born in the house.

The married life of Hera, however, was not altogether a happy one. Zeus was by no means a model husband, and it can scarcely be said to Hera's discredit that her temper was not at all times a pattern of sweetness. The lord of Olympus was a tyrant in his household. "Dost thou not remember," said he to Hera, "when thou wast hung on high, and from thy feet I suspended two anvils, and round thy hands fastened a golden band that might not be broken? And thou didst hang in clear air and the clouds, and the gods were wroth in high Olympus, but they could not come round and unloose thee?"

The children of Hera were Hephaistos, Ares, Hebe, and Eileithyia. She was worshiped in many parts of Greece, but especially at Argos, Samos, and Plataeæ.

Demeter, a sister of Hera, was but another conception of the same idea—the bountiful mother Earth. The two were probably at first identical. The story of Persephone, the daughter of Demeter, who was stolen by Hades and carried away by him, to be the queen of his dark domain for a portion of each year, is one of the most beautiful of the Greek myths. Deprived of its poetry and its allegorical language, it is simply the story of the life of the plant, which for two thirds of each year lives with its mother Earth in the glad sunshine and the warm air, but during the rest of the time is hidden away in darkness and death.

XV.

Iapetus the Titan was married to Clymene the daughter of Oceanus. To them was born Atlas, "the patient endurer," to whom was assigned the duty of upholding the tall pillars which keep earth and sky asunder. Atlas was the father of seven nymphs, called Pleiades, whom Zeus finally turned to a constellation of stars and set forever in the skies. Born of Zeus and Maia, the eldest of these stars of the spring (from whom doubtless our month of May derived its name), was Hermes the herald of the Olympic gods.

The name of Hermes is supposed by some to signify impulse; by others it is thought to be derived from a word meaning earth. The earliest conception of Hermes was that which represented him as the symbol of visible motion in the heavens—the silent, irresistible movement of the stars and the clouds. Then he was spoken of as the fast-flying clouds themselves—whence the origin of the idea that he was a messenger. As the clouds hide from view the myriads of stars which look forth from the sky, so Hermes was the destroyer of brightness—he was the hero who slew Argus the many-eyed. Then he was spoken of as the shepherd of the

skies, the fleecy white clouds being his sheep. After this, it was but a most natural process to bring him to the earth, and to revere him as the guardian of flocks and herds, the inventor of music, the god of shepherds. As shepherds and herdsmen were the first traders, so Hermes was said to have invented commerce, and was held as the god of trade. As shepherds were generally hospitable to strangers and knew all the roads of the country, so Hermes was the protector of highways and the kind genius who assisted travelers in distress. As commerce generally, but not always, brought wealth to those who were engaged in it, so Hermes was the dispenser of riches, the inventor of dice, and the patron of games of chance. Hermes was the fertilizing god of the earth; he was the warm friend, the gay deceiver, the trustworthy guide, the immortal who delighted most "to companion with men." One of the most beautiful passages in the *Iliad* is that which describes Hermes guiding old Priam on his sad journey in quest of the body of Hector. "Straightway beneath his feet Hermes bound on his fair sandals, golden, divine, that bare him over the wet sea and over the boundless land with the breathings of the wind. And he took up his wand wherewith he entranceth the eyes of such men as he will, and others he likewise waketh out of sleep; this did the strong slayer of Argus take in his hand, and flew."

Another symbol of the productive, fertilizing, overflowing power of Nature was presented in the idea of Dionysos, the god of wine. He was sometimes called "the rainer," and sometimes "the lover of flowers." As the grape is the emblem of fruitfulness, and wine is figurative of plenty and joy, so Dionysos was called the god of the vine and the teacher of its cultivation. One by one, and in a manner altogether natural, new traits were added to his character. He was the

protector of trees, the lover of good cheer, the promoter of civilization and peace. He, like Hermes, was a son of Zeus. His mother was Semele, a mortal, the daughter of Cadmus. During his childhood he was cared for, first by Ino and Athamas, and afterward in a cave of Mount Nysa by seven nymphs whom Zeus rewarded by placing them in the skies as the constellation Hyades. His festival was celebrated in the springtime—the season of showers, of promises of fertility and of awakening gladness and mirth. The vine, the ivy, the laurel, the dolphin, the serpent, the tiger, were sacred to him; and the graces and charities were his companions.

In later times Dionysos was degraded to the condition of the god of drunkenness and revelry. Then the Bacchantes became his followers and companions, as did also Pan, the Centaurs, and the Satyrs.

Pan was the god of the forests, the mountains, and the valleys. He was the son of Hermes, and like him was the protector of shepherds and of flocks. He was fond of roving through the woods and along the streams; and he delighted to play sweet music on his shepherd's pipe—of which he was the inventor—while the clear-singing mountain nymphs "moved quick their feet," keeping time with his lively notes and making the woods and hills ring with their merriment.

XVI.

Thus were the forces of Nature personified; and thus did the thoughtful, pious Greek regard the phenomena of air and sea, of mountain and forest, the increase of flocks and herds, and the productiveness of fields and orchards, as being directed by mysterious, unseen powers. To him the gods were ever present, animating all objects, caring for the life of every creature, regulating the seasons, blessing the harvests, and making human existence possible and enjoyable.

SUNDAY READINGS.

SELECTED BY BISHOP JOHN H. VINCENT, D. D., LL. D.

[December 2.]

Out of darkness into light

Jesus calls the sons of night;

Out of midnight into day

Jesus bids us come away.

Arise! arise and shine!

Thy light, thy light is come;

The glory of the Lord

Is risen upon our gloom.

From the prison-house of sin,

From the foes without, within;

From this mortal weariness,

Jesus calls to joy and peace.

Arise! arise and shine!

Thy light, thy light is come;

The glory of the Lord

Is risen upon our gloom.

—Horatius Bonar, D. D.

We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image.—2 Cor iii., 18.

This whole section of the epistle in which our text occurs, is a remarkable instance of the fervid richness of the Apostle's mind, which acquires force by motion, and like a chariot-wheel catches fire as it revolves. One of the most obvious peculiarities of his style is the habit of "going off at a word." Each thought is, as it were, barbed all around, and

catches and draws into sight a multitude of others, but slightly related to the main purpose in hand.

Paul's immediate purpose seems to be to illustrate the frank openness which ought to mark the ministry of Christianity. He does this by reference to the veil which Moses wore when he came forth from talking with God. There, he says in effect, we have a picture of the old dispensation—a partial revelation, gleaming through a veil, flashing through symbols, expressed here in a rite, there in a type, there again in an obscure prophecy, but never or scarcely ever fronting the world with an unveiled face and the light of God shining clear from it. Christianity is, and Christian teachers ought to be, the opposite of all this. It has, and they are to have, no esoteric doctrines, no hints, where plain speech is possible, no reserve, no use of symbols and ceremonies to overlay truth, but an intelligible revelation in words and deeds, to men's understandings. It and they are plentifully to "declare the thing as it is."

But he gets far beyond this point in his uses of his illustration. It opens out into a series of contrasts between the two revelations. The veiled Moses represents the clouded revelation of old. The vanishing gleam on his face recalls the fading glories of that which was abolished; and then by a quick turn of association, he thinks of the veiled readers in the synagogues, copies, as it were, of the lawgiver with the shrouded countenance; only two significant images of the souls obscured by prejudice and obstinate unbelief, with

which Israel trifles over the uncomprehended letter of the old law.

The contrast to all this lies in our text. Judaism had the one lawgiver who beheld God, while the people tarried below. Christianity leads us all to the mount of vision, and lets the lowliest go up where the blazing glory is seen. Moses veiled the face that shone with the irradiation of deity. We with unveiled face are to shine among men.

So there is here set forth the very loftiest conception of the Christian life as direct vision, universal, manifest to men, permanent, transforming.

[December 9.]

Ere long we shall be full ; as night by night
Yon crescent moon fills up its silver bow,
So we fill up that fulness of pure light,
Into whose beauty we shall hourly grow.

Slowly it fills, and yet it tarries not ;
Still adding to its curve of spotless white,
As on it rolls, suffering no cloud or blot
To mar the growing fulness of its light.

Slowly we fill, and yet the fulness flows,
Nor cloud nor storm its pureness can absorb ;
Gently we grow, and yet the brightness grows
Into the circle of the perfect orb.

With stedfast face yon moon still keeps its eye
Fixed on the central sun by day, by night ;
Nothing between in that translucent sky,
And in his light grows hourly yet more bright.

Thus with our eye on yon Eternal Sun,
We fill up the full measure of our light,
Growing like Him who shineth, taking on
Each hour the image of His glory bright.

—Horatius Bonar, D. D.

Note, then, first, that the Christian life is a life of *contemplating and reflecting Christ*.

We have in our text the Christian life described as one of contemplation and manifestation of the light of God. The great truth of a direct, unimpeded vision, as belonging to Christian men on earth, sounds strange to many of us. "That cannot be," you say ; "Does not Paul himself teach that we see through a glass darkly ? Do we not walk by faith and not by sight ? 'No man hath seen God at any time, nor can see him' ; and besides that absolute impossibility, have we not veils of flesh and sense, to say nothing of the covering of sin 'spread over the face of all nations' ?"

But these apparent difficulties drop away when we take into account two things : first, the object of vision, and second, the real nature of the vision itself.

As to the former, who is the Lord, whose glory we receive on our unveiled faces ? It is Jesus Christ—the manifested God, our brother. The glory which we behold and give back is the glory which was manifested in loving, pitying words, and loveliness of perfect deeds ; the glory of the will resigned to God, and of God dwelling in and working through the will ; the glory of faultless and complete manhood, and therein of the express image of God.

And as for the vision itself, it is the immediate, direct consciousness of His presence, the perception of Him in His truth by the mind, the sense of Him in His love by the heart, the contact with His gracious energy in our recipient and opening spirits. Faith is made the antithesis of sight.

Then note still further Paul's emphasis on the *universality* of this prerogative : "We *all*." This vision does not belong to any select handful : the spiritual aristocracy of God's church is not the distinction of the lawgiver, the priest, or the prophet ; does not depend upon special powers or gifts, which in the nature of things can only belong to a few. There are none of us so weak, so low, so ignorant, so compassed about with sin, but that on our happy faces that light may rest, and into our darkened hearts that sunshine may steal. We *all* behold the glory of the Lord.

[December 16.]

Bright spark, shot from a brighter place,
Where beams surround my Saviour's face,
Canst thou be anywhere
So well as there ?

Yet, if thou wilt from thence depart,
Take a bad lodging in my heart ;
For thou canst make a debtor,
And make it better.

First with thy fire-work burn to dust
Folly, and worse than folly, lust ;
Then with Thy light refine,
And make it shine.

So disengaged from sin and sickness,
Touch it with Thy celestial quickness,
That it may hang and move
After thy love.

—Herbert.²

Again, this *contemplation involves reflection*, or giving forth the light which we behold.

They who behold Christ have Christ formed in them. What we *see* we shall certainly *show*. The necessary accompaniment of vision is reflecting the thing beheld. Why, if you look closely enough into a man's eye, you will see in it little pictures of what he beholds at the moment ; and if our hearts are beholding Christ, Christ will be mirrored and manifested on our hearts. Our characters will show what we are looking at, and ought, in the case of Christian people, to bear His image so plainly, that men cannot but take knowledge of us that we have been with Jesus.

This ought to lead all of us who say that we have seen the Lord, to serious self-questioning. Do beholding and reflecting go together in our cases ? Are our characters like those transparent clocks, where you can see not only the figures and hands, but the wheels and works ? The convictions which we hold, the emotions which are dominant in our hearts, will mold and shape our being. If little light comes from a Christian character, little light comes into it ; and if it be swathed in thick veils from men, there will be no less thick veils between it and God.

Nor is it only that our fellowship with Christ, will, as a matter of course, show itself in our characters, and beauty born of that communion "shall pass into our face," but we are also called on, as Paul puts it here, to make direct conscious efforts for the communication of the light which we behold. As the context has it, God hath shined in our hearts, that we might give the light of the knowledge of the glory of God in the face of Jesus Christ. Away with all veils ! No reserve, no fear of the consequences of plain speaking, no diplomatic prudence regulating our frank utterance, no secret doctrines for the initiated ! We are to "renounce the hidden things of dishonesty." Our power and our duty lie in the full exhibition of the truth.

[December 23.]

All at once I looked up with terror.
 He was there,
 He himself with His human air,
 On the narrow pathway, just before.
 I saw the back of Him, no more—
 He had left the chapel, then, as I.
 I forgot all about the sky.
 No face: only the sight
 Of a sweepy garment, vast and white,
 With a hem that I could recognize.
 I felt terror, no surprise;
 My mind filled with the cataract,
 At one bound of the mighty fact.
 "I remember, he did say
 Doubtless, that, to this world's end,
 Where two or three should meet and pray,
 He would be in the midst, their friend;
 Certainly he was there with them!"
 And my pulses leaped for joy
 Of the golden thought without alloy,
 That I saw His very vesture's hem.
 Then rushed the blood back, cold and clear,
 With a fresh enhancing shiver of fear;
 And I hastened, cried out while I pressed
 To the salvation of the vest,
 "But not so, Lord! it can not be
 "That Thou, indeed, art leaving me—
 "Me, that have despised Thy friends!"

The whole Face turned upon me full.
 And I spread myself beneath it,
 As when the bleacher spreads, to seethe it
 In the cleansing sun, his wool,—
 Steeps in the flood of noontide whiteness
 Some defiled, discolored web—
 So lay I, saturate with brightness.

—Browning.³

Notice, secondly, that this life of contemplation is therefore a life of gradual transformation.

The brightness on the face of Moses was only skin-deep. It faded away, and left no trace. It effaced none of the marks of sorrow and care, and changed none of the lines of that strong, stern face. But, says Paul, the glory which we behold sinks inward, and changes us, as we look, into its own image.

And this contemplation will be gradual transformation. There is the great principle of Christian morals. "We all beholding . . . are changed." The power to which is committed the perfecting of our characters lies in looking upon Jesus. It is not the mere beholding, but the gaze of love and trust that molds us by silent sympathy into the likeness of His wondrous beauty, who is fairer than the children of men. It was a deep, true thought which the old painters had, when they drew John as likeliest to his Lord. Love makes us like. We learn that even in our earthly relationship, where habitual familiarity with parents and dear ones stamps some tone of voice or look, or little peculiarity of gesture, on a whole house. And when the infinite reverence and aspiration which the Christian soul cherishes to its Lord are superadded, the transforming power of loving contemplation of Him becomes mighty beyond all analogies in human friendship, though one in principle with these.

Dear friends, surely this message—"behold and be like"—ought to be very joyful and enlightening to many of us,

who are wearied with painful struggles after isolated pieces of goodness that elude our grasp. You have been trying and trying and trying half your life-time to cure faults, and make yourselves better and stronger. Try this other plan. Let love draw you, instead of duty driving you.

[December 30.]

Nay, gracious Saviour—but as now
 Our thoughts have traced Thee to Thy glory-throne,
 So help us evermore with Thee to bow
 Where human sorrow breathes her lowly moan.

We must not stand to gaze too long,
 Though on unfolding Heaven our gaze we bend,
 Where lost behind the bright angelic throng
 We see Christ's entering triumph slow ascend.

No fear but we shall soon behold,
 Faster than now it fades, that gleam revive,
 When issuing from His cloud of fiery gold
 Our wasted frames feel the true sun, and live.

Then shall we see Thee as Thou art,
 For ever fix'd in no unfruitful gaze,
 But such as lifts the new-created heart,
 Age after age, in worthier love and praise.

—Keble.⁴

Notice, lastly, that the life of contemplation finally becomes a life of complete assimilation.

"Changed into the same image, from glory to glory." The lustrous light which falls upon Christian hearts from the face of their Lord is permanent, and it is progressive. The likeness extends, becomes deeper, truer, every way perfecter, comprehends more and more the faculties of the man, until he is saturated with the glory, and is like his Lord.

And, while this complete assimilation in body and spirit to our Lord is the end of the process which begins here by love and faith, my text, carefully considered, adds a further very remarkable idea. "We are all changed," says Paul, "into the same image." Same as what? Possibly the same as we behold; but more probably the phrase, especially "image" in the singular, is employed to convey the thought of the blessed likeness of all who become perfectly like Him. As if He had said, "Various as we are in disposition and character, unlike in the histories of our lives, and all the influences that these have had upon us, differing in everything but the common relation to Jesus Christ, we are all growing like the same image, and we shall come to be perfectly like it, and yet each retain his own distinct individuality." "We being many are one, for we are all partakers of one."

The law of the transformation is the same for earth and for heaven. Here we see Him in part, and beholding grow like. There we shall see Him as He is, and the likeness will be complete. That transfiguration of our Lord (which is described by the same word as occurs in this text) may become for us the symbol and the prophecy of what we look for. As with Him, so with us; the indwelling glory shall come to the surface, and the countenance shall shine as the light, and the garments shall be "white as no fuller on earth can white them." We shall never vanish from His side, but dwell with Him in the abiding temple which He has built, and there, looking upon Him forever, our happy souls shall change as they gaze, and behold Him more perfectly as they change, for "we know that when He shall appear we shall be like Him, for we shall see Him as He is."—Alexander Maclaren.⁵

THE CIRCLE OF THE SCIENCES.

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PART THIRD.

BIOLOGICAL SCIENCE.

The astronomer's telescope shows that through the whole range of the visible heavens the same laws are at work as here on our earth. Throughout the universe science finds no rebels against inexorable physical law, with the one exception of life, and some are anxious to have us believe that even this exception is only apparent. In any case the amount of matter that is under the sway of life seems a mere trifle; for living beings, of a non-spiritual kind at least, are unknown to us except on our earth, and even here it is only the outer film that they inhabit. All the rest of the four thousand miles to the earth's center consists of lifeless matter. Not even the whole of the surface is suitable for life, although in most regions below the level of perpetual snow, living creatures swarm on the dry land, in the air, and above all in the sea, whose inhabitants no doubt far outnumber those of the land. It is a remarkable fact that only seven or eight hundred different species of lifeless things, i. e. of minerals, are known to science in the whole earth's crust; while there are probably not less than a million distinct species of plants and animals. This is the more remarkable since the matter with which life is connected seems in all cases very much the same, whether taken from a toadstool or an oak, from an amoeba or a man. Doubtless there are the profoundest of differences, but all too subtle for our means of analysis, differences rather of the life principle than of its mere earthly vehicle.

Let us now ask what that strange something is which we call life. Just as in the physical sciences we found that their foundation, matter, is something unknown and unreachable by man's investigations, so in biology the fundamental principle, life, eludes our microscopes and crucibles and provides another and still profounder mystery for science to ponder over. Life can hardly be defined except in the most vague terms. It has been called "the sum of those forces that tend to resist death"; but this leaves us face to face with quite as great a mystery, death. Or it may be described as "that by which the organism is kept in correspondence with its environment," which leaves the something that cleverly arranges its forces to match the foes without as much a mystery as ever.

Though we know absolutely nothing of life we are well acquainted with certain conditions necessary to it. In the first place, life is never found apart from a "physical basis" called protoplasm, or, as some prefer, bioplasm. This substance in some respects resembles the white of an egg and consists of the same elements, hydrogen, oxygen, nitrogen, and carbon combined in about the same proportions. Of course the living protoplasm cannot be analyzed, and its exact chemical structure is not fully known, though it probably consists of a mixture of slightly varying, very complicated and unstable compounds. Living protoplasm always contains more or less water, which is evidently essential, since complete drying out causes death. In some circumstances, however, the water may sink to a very low ebb without permanent injury, as in some spores and seeds where life may remain dormant for years. Air, or rather free oxygen, is in the long run essential to the life of all plants and animals whether inhabiting the water or the

land, since life demands something like a slow combustion to supply the necessary forces. In like manner food is necessary to supply burning material and replace waste, though some beings can exist even for years in a fasting condition. There is also a certain range of temperature within which alone life is possible, though the limits vary with different species. Probably few if any forms of life can long survive the temperature of boiling, but more can endure intense cold, that of 50° below zero, for instance. Water, oxygen, food, and a suitable temperature are then in the long run absolute essentials of life.

Even if all these conditions are present, however, lifeless protoplasm does not under their influence become alive. All reputable men of science are agreed that, in our day at least, spontaneous generation, the production of living from lifeless matter, never takes place; but that all living beings are sprung from previous living beings, that is, have one or more parents. In this respect living things differ totally from minerals or other lifeless things, which may be produced directly from their elements, without parentage. Unlike minerals, plants and animals, once brought into the world, run a definite course unless interfered with by accident. There is a constant change of the materials of which they are composed, portions of living matter are handed over as waste material to the realm of death, while fresh living matter is prepared from the food acquired. A constant stream of substance passes from the lifeless world into the living and again out into the lifeless. Meantime the living creature increases in size and vitality for a definite time, usually multiplies its kind, then declines, and finally perishes. Life means change, and death comes when all change ceases. To all this we find absolutely no counterpart in the physical world; nor can we observe any transition between lifeless and living matter; the difference is sharp and absolute. Matter endowed with life may lose it, but loses it forever. It can only be reinstated in life by entering as food into some living being. The gates of the life kingdom are barred and can only be opened from within.

Living beings differ from lifeless matter also in their relation to the physical forces. They have in some cases the power to overcome or direct the forces of nature, though of course in general they must submit to them. A plant or animal raises itself in spite of the law of gravitation; and green plants make use of the sunshine to change carbonic acid and water into starch, a chemical process hardly to be imitated in the laboratory. Enough has probably been said to show the profound difference between life, the subject matter of biology, and anything studied by physics. But biology deals with many other important related subjects; such as the cell, the living unit out of which all plants and animals are formed; the various modes of reproduction, sexual and non-sexual, the law of descent, of inheritance, of the struggle for existence, and the survival of the fittest; questions which have profoundly modified our modern views with reference to creation.

Biology naturally divides itself into two great fields: Botany, or the study of plants, and Zoölogy, or the study of animals. These two sciences are much more closely allied to one another than to any of the physical sciences, since in the lowest orders, plants and animals blend together, and

even in the higher ranks many essential factors are the same for both as living beings. Nevertheless there are in most cases broad distinctions between the two kingdoms. Probably most people would deny that plants show feeling or choice, and in most cases they have not the power of motion. These distinctions more or less break down, however, in the case of some microscopic organisms that are considered undoubted plants by botanists. Perhaps the best distinction is found in the mode of nutrition. The food of plants consists of gases from the air and various substances dissolved in the water of the soil. Green plants can manufacture out of these, starch, sugar, and other substances that make up the food of the world, while surplus oxygen is set free for the use of animals. This statement, however, does not apply to the fungi, such as molds, toadstools, and bacteria, whose nutrition is like that of animals rather than that of the green plants.

Botany may be studied from several points of view, and in this way the science naturally falls into subdivisions. We may consider the forms of plants and their organs under the head of Morphology. With this may be included the dissection of one part from another, or Vegetable Anatomy; and the microscopic study of the cells and their structures, often called Histology. Again, we may inquire into the uses of the different organs and tissues in the life of the plant as a whole, which is Vegetable Physiology. Finally we may classify the thousands of species of plants according to their natural relationships, which will be Systematic Botany. With this may be combined an inquiry into the geographical distribution of plants. From their great numbers it is almost impossible for a single man to grow familiar with plants of all kinds, so that some botanists work specially among flowering plants, others among non-flowering ones. Bacteriology is the department dealing with the invisible hosts of rod-like fungi, called bacteria, plants that have a peculiar interest as causes of decay and bearers of disease. This branch of botany, though only lately entered upon, is advancing rapidly and forms a most fascinating subject. Various parts of botany borrow from physics and chemistry in accounting for the uses and properties of the organs of plants and their products. The relation of botany to the practical work of the farmer and physician need only be mentioned here.

Turning now to the side of biology which treats of animals, we have as before a morphological part including Anatomy, which dissects the animal, showing the relationship of bones and muscles or other tissues to one another; and Histology, the microscopic study of cells and tissues. Physiology treats of the functions of the different organs in the life of the animal; while Zoölogy takes up the classification of the half million or more species of animals inhabiting air, earth, the rivers, and the ocean. The latter science covers such an enormous territory that many provinces are divided off and handled by specialists. Ornithology, for instance, treats of birds; Entomology of insects, which are so rich in species that the beetles alone probably number hundreds of thousands. It is evident that an almost overwhelming amount of work is necessary merely to collect and accurately describe these inhabitants of the air; but when we come to the water animals that throng the shore lines and are found in greater or less numbers down even to the icy and absolutely dark abysses miles below the surface of the ocean, the difficulty is tenfold greater, though of late years well-equipped dredging expeditions sent out by various governments have gained for us some idea of the inhabitants of the sunless depths.

Under the circumstances it is not strange that zoölogy,

and botany as well, have thus far dealt chiefly in description and classification. They should be considered as a census in which a vast number of facts is collected and thrown into serviceable shape, or as a directory in which any given species may easily be turned up; rather than full fledged sciences in the true sense of the term. It is only within comparatively late years that an attempt has been made to discover laws and principles underlying the phenomena of animated nature, or to trace the causes of the varying forms observed; and this has been stimulated especially by Darwin's theory of natural selection. Whatever may be the ultimate fate of his theory, there is no doubt that it has greatly advanced our knowledge of zoölogy and botany, and that some form of evolution is now accepted by most competent authorities. However important natural selection may be in the modification of species, it should be remembered that it is not a cause in itself, it has no power to produce changes, but only to preserve such useful changes as occur, and the true cause of such modifications is still very obscure. Whether creation proceeded by the gradual unfolding of a divine plan or by the abrupt introduction of one species after another is a question that need not be discussed here, and the subject has been mentioned simply to show that biologists are beginning to grope after causes and underlying principles instead of merely registering facts.

In addition to the sciences mentioned, some would include all those special sciences that have man as their subject, since man is an animal, if also something more than an animal. From this point of view Sociology, which studies the relations of men in society; Psychology, which treats of mind; Metaphysics, Political Economy, and even Theology, may be referred to as developments of biology; though they are usually separated from the natural sciences as dealing with the laws of morals and of mind rather than with material things. The line between the mental and natural sciences is hard to draw, since some of the higher animals undoubtedly display mental powers, though of an almost infinitely lower order than those of man.

The biological sciences have close relations among themselves but stand off very distinctly from the physical sciences. In proportion as the biological sciences grow in exactness, however, they borrow from physics and chemistry. Anatomy points out levers, hinges, and other mechanical powers in the bony structure of animals. Physiology draws largely on chemistry to explain digestion, nutrition, breathing, etc.; and the animal is looked on more and more as an engine in which a given amount of food as fuel, results in a definite amount of heat and mechanical work. While this is true, it seems very improbable that life itself will ever be traced to any combination of the physical and chemical forces; since it controls these forces and a stream cannot rise higher than its fountain.

The last science or group of sciences that we need to take up is Geology, which gives an account of the earth, its structure, the materials composing it, the forces which shaped it, the history of the changes it has undergone, and of the successive races of plants and animals which have inhabited it. Geology belongs perhaps more to the physical than the biological group of sciences. It is of vast extent and tends to divide into several more or less distinct sciences, such as Lithology, Dynamic Geology, and Paleontology. Lithology is busied with the rocks that compose the earth's crust, the only part accessible to us. By the use of the microscope and polarized light, it is now being rapidly extended. In some respects it draws largely on physics and is very closely related to mineralogy. Dynamical geology treats of the forces which shaped the world; the volcanoes,

earthquakes, and slow foldings of the rocky crust that have given rise to mountain ranges, plains, valleys, and ocean beds; and the gnawing of winds, weather, and water which steadily undo the work of the former forces. This part of geology evidently makes large demands on physics and to a less extent on chemistry. Historical geology begins in astronomy, traces the slow cooling and solidification of our earth till water condensed and began its work, and then takes up the numberless forms of animal and plant life which grow more and more numerous and more and more like present races as age followed age. This part of historical geology is called Paleontology, the history of extinct species preserved as fossils. Paleontology is a vast science in itself and naturally divides into two parts, one treating of extinct plants, the other of extinct animals. It may be looked on as simply the botany and zoölogy of long past ages; and, as would be expected, throws much light on the line of descent of modern species and the causes of the present distribution of species. Finally geological processes culminate in physical geography which describes the present arrangement of the oceans and continents with their elevations and depressions and all the different physical features that give such variety and beauty to our earth and that have so powerfully influenced political geography and the welfare of nations.

We have now gone round the circle of the sciences after a

somewhat butterfly fashion, alighting a moment here and a moment there on the most striking blossoms, and on the whole pursuing a very zigzag course and passing over many inconspicuous though perhaps honey-laden flowers. That many minor sciences, such as Ichthyology and Anthropology, which deal with fishes and with men, have not even been mentioned, will be pardoned in a rapid sketch of this kind where the chief object has been to point out fundamentals and trace broad lines of relationship rather than to give completeness at the risk of overloading the subject with details. Miles away the forest stands out distinctly as a whole, but close by one cannot see it for the trees. Anything beyond a mere definition has been avoided except in the foundation sciences, physics and biology. When we remember that nearly all the sciences referred to have been created or at least marvelously advanced within this century, and some important branches within the present generation, who can refuse his admiration for the human mind that is so steadily conquering the world that was given it for a possession? What its conquests will be in the future, who dares to foretell! But if the human mind is admirable for its comprehension, what of the Divine Mind which planned this measureless universe, filled as it is with wonders and profundities and complexities that tax the most powerful mind of man simply to unravel! With what awe should we stand before the Creator and Upholder of this wonderful universe!

THE INDIANS OF THE UNITED STATES.

BY J. B. HARRISON.

There are about 265,000 Indians in the United States (not counting the Alaskans). About 10,000 of them are in Arizona, 12,000 in California, 30,000 in Dakota, 76,000 in Indian Territory, 28,000 in New Mexico, 13,000 in Montana, 11,000 in Washington Territory, 8,000 in Nevada, 8,000 in Wisconsin, 7,000 in Michigan, 6,000 in Minnesota, 5,000 in New York, and 3,000 along the line between North Carolina and Tennessee; and fewer thousands in Oregon, Idaho, Nebraska, Utah, Kansas, and Wyoming; and scattered hundreds in Colorado, Iowa, Texas, Indiana, Florida, and Maine. So small a number makes the whole Indian business so definite and limited that it could be dealt with comprehensively and with a great degree of thoroughness and completeness, if it were managed with the intelligence and ability which the people of this country employ in their business enterprises.

One of the most important things to be learned about the Indians of our country, by any one who is seeking for facts and not fiction, is the truth that they are not all alike, not all in the same condition, or in the same stage of civilization or progress from savagery. Some, like Sitting Bull's Indians of the great camp at the mouth of Cherry Creek, on the Cheyenne River in Dakota, have not begun to advance at all. But there are many among the Chippewa people of White Earth, Minnesota, among the Klamaths and Modocs of the lava-bed country of southern Oregon, and among the Sioux of Dakota, who in moral qualities and in conduct, are at least equal to the average of the white people of our country. Every possible gradation between these extremes has numerous representatives in different parts of the Indian country. There is nothing that can be said of them that will apply to all, except that they are Indians, and even this is qualified by the fact that many of them are of mixed blood, some having more white than Indian blood. Most of

the things which are commonly believed in the Eastern States, even by intelligent people, regarding the Indians, are untrue, but the greatest error of all is the habit of lumping them all together, or thinking and speaking of them as if they were all alike.

Some of the Indians live on fairly good land, as most of those in Indian Territory, the Omahas in Nebraska, the Chippewas of White Earth, Minnesota, and some of the bands in the Puget Sound country. Others have been crowded back by the whites from all their land which will yield a living for anybody, and have now only barren and useless tracts of mountain or desert land, as in the case of the Turtle Mountain Indians in northern Dakota, and many of the Indians in California and other parts of the country. Most of the land on the great Sioux Reservation in Dakota is poor land, inferior to that on the east side of the Missouri River, of which vast regions are still unoccupied, but the insatiable greed of the white people for all Indian land inspires a perpetual clamor for the opening of the reservation to settlement by white men.

Most of the Indians, even of those who are partly civilized, are poor, and have few of the comforts of life. They live in very poor houses, many of them with earth floors, and what is worse still, earth roofs. It would be impossible for the most intelligent, refined, and efficient white women to keep house in a decent and orderly manner in such houses. When it rains, the water penetrates the roof everywhere, and brings down the liquid mud, which plasters the walls, the floor, the furniture, and all the clothing and bedding of the household, unless it is shut up in boxes or trunks. Yet many Indians struggle hard and pathetically to improve their condition, under circumstances so discouraging and depressing that white men would think the case utterly hopeless, and all effort, except violent revolution, impracticable and useless.

The most general feature of the condition of the Indians to-day is insecurity. The tenure by which most of them hold their lands is, in fact, uncertain, although in the case of the most important reservations the faith and honor of the Government have been plighted again and again, with the most solemn forms, for the maintenance of the Indian title. Treaties with the Indians have usually been violated by the white people, as they will doubtless often be violated in the future. Under the conditions of our national life the only possible means of security, or efficient protection for the Indians, is an intelligent, coherent, and vital public sentiment directed upon proper objects and methods by a few men who will expend the time and labor necessary to obtain needed legislation, reform the administration of the Indian service, protect and defend Indian interests at all important points, and bring to bear upon the Indians everywhere the indispensable civilizing influences of education and religious instruction.

Many of the Eastern Indians, notably those of the great Sioux Reservation in Dakota, receive very full rations from the Government. The ration is sometimes, if honestly delivered and well taken care of, more than a white man could eat. But the Indians, with the help of their dogs, which are as numerous and as worthless as those of the poor white people in many Eastern towns, manage to "get away with it." It is very common for Western newspapers to denounce and revile the Indians for receiving and living on these rations, instead of earning their own living. But when the arrangement was made under which these Indians are thus supplied with food by the Government, all the white people of this country were very proud of it, and it was, indeed, a great step in advance. It was good economy, wise statesmanship, and very superior military strategy. The Indians had been brought to agree, in good faith, to stop fighting, if we would feed them. Now some people complain of the cost, and would like to have us break the bargain. But it would be far cheaper to go on filling Indian mouths forever than to go back to the old conditions of war. Some men who write for the newspapers want the Indians exterminated, but they always want somebody else to undertake the work. On his own ground, where he can choose his own way of fighting, the Indian is practically unsubduable. It is better to feed him than to fight him.

And yet the ration arrangement is not a good one for the Indians. It represses energy, fosters idleness and its brood of vices, and tends to idiocy of all the native powers of body and mind. It would be a fatal thing if it could be continued permanently. As is often seen in human affairs, what was once a great step in advance is now an obstruction and a nuisance. It affects the Indians just as it would the people of a New England town, if they were guaranteed food and clothing for all the time to come without any exertion of their own. For a while the energetic Yankees would go on getting up early in the morning, but, by and by, in very cold weather they would begin to say, "What is the use?" and they would lie in bed a little later. Then, in time, the weeds would grow around the front door steps, and the women would not keep their faces clean, and the Klamath and Modoc Indians would have to send missionaries and teachers to persuade these New England savages to give up the ration system, and go to work for their living.

I am often amused by the things which many Eastern people tell me about Indians, things of which I have never been able to find any trace among the Indians themselves, though I have traveled and lived among them all across the continent. Thus I often hear it affirmed that Indians have no sense of humor or fun, and that they never laugh. Now

all the Indians that I have met have too much dignity, or sense of propriety, to laugh and giggle in the face of a stranger, or to attempt to be facetious when serious subjects require consideration. Most Indians that I know have an enormous or exaggerated self-respect, and decorum has a much larger place in their family and social life than in ours; but after the formal and orderly preliminaries to acquaintance have been passed, I have always found Indians as capable of mirth as most white people, and as quick to see the meaning of a joke or humorous story, and keener in observing the irony of circumstances, the grim and mocking humor of fate when a man has made a fool of himself, has set a trap for others, and fallen into it. I once met a young chief who liked to compel white men to talk to him through an interpreter, though he understood and could speak English. It was his vanity merely, but it took too much time, and it was not best to humor him. He insisted, and repeated that he could not understand English, and did not know what I was saying to him. But when I quietly expressed a very uncomplimentary judgment regarding him, he did not wait for the interpreter to tell him what I had said, but blazed out in a towering passion, and in very tolerable English, whereat his men all shouted with laughter, and exclaimed, "He know what you say this time." I think Indians appear to be self-controlled, rather stolid people, accustomed to discharge their faces of all expression, as was said of the First Napoleon, but I have never found among them anything to support the popular notion that they are devoid of humor or incapable of fun.

It is often said that the Indians are dirty people, as if they loved dirt for its own sake. Well, many of them live in regions so dry that white people, when traveling through, do not wash their faces very often. Some Indians live where in dry weather everything, even in their houses, is covered with dust, and in wet weather everything, even in their houses, is covered with mud. With earth floors and earth roofs civilized and cleanly ways of living are impossible. But I have seen these same Indians, when permitted to have materials for floors and roofs, so readily adopt neat and tidy house-keeping ways, the women wearing white skirts instead of blankets, and putting up white curtains around the beds and windows, and tricking out their rooms with whatever feminine decoration and bric-à-brac they could obtain, that it was plain they were not so altogether unlike white people as is commonly believed. Some things that have been supposed to be inherent and universal in Indian character are the result of circumstances, of the conditions under which the red people have been compelled to live. When these are changed, the qualities that belong to human nature in general are apt to reveal themselves. A narrow zone of improbability runs through even Indian character and life.

I am constantly told that all Indians are thievish and dishonest. Of course, some of them are so; and it is said that in some remote regions of our country there are white men who will steal. I have never lost any article when traveling among Indians, and I have often observed great carefulness in preserving and returning things that had been left by other travelers when breaking camp, or which had fallen from their wagons without being perceived.

It is said that all Indians are treacherous and revengeful. This is undoubtedly true of them when they are engaged in war, but it does not distinguish them from other races. They are beyond question usually more faithful and honorable in keeping treaties, promises, and agreements of all kinds than the white people of this country are. They do not appear to recognize deceit readily, and when they are

compelled to realize that they have been deceived and betrayed by the solemn promises of Government officers, their faculties are bewildered and benumbed. It is generally believed that Indians have a murderous and blood-thirsty disposition, so that it is unsafe for white people who happen in any way to be in their power. But I have traveled among Indians for days together without seeing a white person, having only an Indian guide, and camping at night wherever we could find water for our horses. At such times I have often slept on the ground entirely alone, as the young Indian who was with me, after attending to the horses, making my bed, and doing whatever he could for my comfort, would go to the nearest camp to pass the night. Often there were thousands of Indians within a few miles, who knew about where I was, and they could easily have swarmed down upon me and have eaten me up, if they had wished to do so, but I was never molested or disturbed in any way.

Of course, there are knaves and fools among Indians, lazy, worthless, vicious fellows who cumber the earth, and who will never be anything but degraded savages. I have seen stalwart young Sioux who were too lazy and too rude to get out of the way of my wagon and horses. I have sometimes encountered bluster and threats from Indian chiefs who were anxious to impress a white man with awe of their power and importance, but, so far as I know, I have never been in any real danger of injury from Indians. I once saw two white men in Dakota who had tried to "get back to civilization" (as they phrased it), from the Black Hills region, by descending the Cheyenne River in a small row-boat. They did very well till they had come into the heart of the Great Sioux Reserve. Then some Indians saw them and ordered them by signs and exclamations to come ashore. As the Indians were armed with rifles, the boatmen thought it best to obey. The captives were taken to the Indian camp, where they shared the food-supply of their captors. They were not injured or maltreated in any way. They were simply detained, not permitted to continue their journey. They might have been there now had not the Indian agent happened to visit that portion of his domain—two or three weeks after they had taken up their enforced residence among the Indians. They had no right on the river; they were intruders, and the Indians had a right to arrest and detain them, though there was really no reason for their doing so, except their savage satisfaction in the exercise of power.

It is frequently asserted that the only means of improving Indians is the mingling of white blood with theirs, and it is supposed to be "an eternal truth" that any white blood is better than any Indian blood, and that, consequently, all half-breeds are superior to any full-blood Indians. But this is far from being true. Some white men who have married into Indian tribes are not equal in moral, intellectual, or physical character to the savages among whom they have found it convenient to seek a home when it was not safe for them to remain in any civilized community; and some half-breeds are unconscionable rascals. All such generalizations, attributing the same characteristics to whole classes of men, are worthless and misleading.

The report of the Superintendent of Indian schools for 1887 estimates the number of Indian children between six and sixteen years of age, at 40,165, and the capacity of all the schools for Indians, government and mission, boarding and day schools, at 11,700. This leaves more than 28,000 Indian children who are not only not in school, but who could not go to school if they had the strongest desire to do so, as there are no school accommodations provided for them.

(To be concluded.)

There are 7,000 Papagos in California with one school-house which will hold twenty pupils. Many of these Indians have within a few years been driven from their lands by ruffianly white men. In Nevada there are 1,500 Indian children of school age, and 123 of them are in school. The Indians of Nevada are all peaceable, and many of them are of high character. The Government expends next to nothing for their education or civilization. In Dakota there are 7,000 Sioux children of school age, 4,300 of them have no provisions made for their education. For New Mexico the Superintendent reports 8,750 Indian children of school age, and of these 7,900 have no school accommodations provided for them. Under the provisions of the treaty with the Navajos made in 1868, they are entitled to a school for every thirty children. There are 17,000 of these people, and now, twenty years after the date of the treaty, there is one school on their reservation. The rate of increase in the number of Indian children in school, in the whole country, has steadily declined since 1883. Judging from my own observation of nearly one third of the reservations of the country, the equipment of the Government schools is generally not so good, in the qualifications and work of the teachers, as it was four or five years ago. Some of the best teachers who were then in the service have been removed. The business of Indian education has been, for the last three or four years, almost wholly in the hands of men, who, when this important interest was given over to them, had never known much about education or about Indians. I have myself investigated numerous cases in which men entirely incompetent and unfit for any kind of educational work have been appointed to be teachers and superintendents of Indian schools, and have been given these places as rewards for partisan political work or influence. In many instances I have had the testimony of these men themselves that they obtained their appointments in this manner.

There are Government training schools for Indians at Fort Yuma and Keam's Cañon, Arizona; Grand Junction, Colorado; Fort Stevenson, Dakota; Chilocco, Indian Territory; Lawrence, Kansas; Genoa, Nebraska; Albuquerque, New Mexico; Salem, Oregon, and Carlisle, Pennsylvania. Last year there were 945 pupils in the Eastern Indian schools, 529 of these were at Carlisle, Pa., 218 at Lincoln Institute, Philadelphia, 131 at Hampton, Va., and 67 at Martinsburg, Pennsylvania. The farm and buildings at Carlisle belong to the Government. The schools at Philadelphia, Hampton, and Martinsburg are private institutions where the Government pays a stated sum for the support and education of each Indian pupil. There are several classes of Indian schools. The cost *per capita* of the Government boarding schools last year was \$145.44. The cost *per capita* of the Government day schools was \$30.30. For the support and education of those attending contract boarding schools (schools conducted by religious societies), the Government paid \$118.66 *per capita*.

The churches or religious organizations engaged in missionary work among Indians are the Society of Friends, the Methodist, Baptist, Presbyterian, Congregationalist, United Presbyterian, Lutheran, Protestant Episcopal, Roman Catholic, Unitarian, Mennonite churches, and perhaps others. Nearly all the missionary work that I have seen among the Indians is greatly hampered and obstructed for want of necessary support and means. When I have seen the devoted men and women on the reservations struggling against paralyzing conditions I have wished that Eastern Christians who sent them there could have some experience of these conditions.

THE RED CROSS.

BY CHARLES BARNARD.

At the Paris Salon of 1888 there was a picture, one of a great number that have been painted by French artists within the past few years, describing scenes in the war between France and Germany. It would seem as if these artists were inspired by a common desire to touch the hearts of the French people rather than to appeal to their love of martial glory. After the battle, prisoners and wounded—these are the themes for the majority of these pictures. "JANVILLE, 1870."—The very title recalls the terrible days of a terrible year. The artist, Grolleron, has caught an intensely dramatic episode of the war. A party of French wounded and prisoners escorted by a German guard have been arrested by a woman. Dressed in the garb of some convent or hospital she stands confronting the officer of the convoy and demanding that these, her *misérables*, shall no longer toil along the dreadful road but that they shall halt and be given over to her tender mercies. The rude hay wagon is filled with wounded men, others trail along after it, limping and wretched. Above the heads of the forlorn party loom the ruined walls of some public building, and naked trees stand out against the cold gray sky. The guard is pressing back the throng of women and old men that crowd the roadway, and the officer stands irresolute before the imperious woman who has dared to stop the sad procession. Well may he hesitate. On a stick lashed to the side of the miserable cart, above the head of the woman flutters a white flag bearing the red cross of Geneva.

History, until within the last few years, has been only the story of war. The historian has concerned himself solely with the lives of kings and generals and the dreary tale of the killed and wounded in battles. The people were of no account, except as material for armies, and were seldom mentioned.

The poets joined the historians in singing the praise of fighting. Death on the battle field was regarded as a very engaging style of demise and even wounds were regarded as a kind of reward of merit. All idea that it hurts to be killed in battle and that it is pretty miserable to be left wounded on the field was totally ignored. Christianity was a thousand years old before anybody seemed to care a straw what became of the wounded after a battle. A few wiser generals seem to have imagined it might help swell the ranks to have a few surgeons on hand to patch up those worth saving; but, as a whole, armies paid practically no heed to the wounded.

At last the newspaper reporter invaded the battle field. He cared nothing for glory and he saw the wounded. Then it was that people really began to understand what a fight means. It was the reporter who sent Florence Nightingale to the Crimea. The English government hospital service was totally inadequate to the care of the sick and wounded. After Florence Nightingale's work no more was done to replace glory with a nurse, until after the battle of Solferino.² At this battle Henri Dunant, a Swiss gentleman, played the part of a reporter and pointed out to the people of Europe the truth about a battle. His paper, "A Souvenir of Solferino," was the inspiration of a wholly new method of treating battles. It was the same in our war. The reporters told the truth, left out the glory and described the misery and suffering. The moment the people knew the facts they in-

vented the greatest charity organization the world had then known. In these days of peace we are apt to forget what a remarkable institution our Sanitary Commission³ proved to be. It was a work by the people for the people's army and it gave the greatest aid to the country that any government had ever received in time of war.

The reporter at Solferino, for M. Dunant deserves this title as he did a good reporter's work, set all Europe to consider whether glory was not another name for barbarism, inhumanity, neglect, and cruelty. Our Sanitary Commission had done a great work and then disappeared. It was like the yellow "lion's tooth" of the field, a plant with winged seeds; and its seeds sprang up in the minds of men in Europe beside the new thoughts inspired by the reporter at Solferino. There was in Switzerland a society of persons interested in the welfare of their country and of humanity at large, resembling our own Social Science Association. This association held its meetings at Geneva and was known as the Society of Public Utility. Three friends, M. Gustave Moynier, Dr. Louis Appia, and M. Dunant, the reporter, decided to call upon this society for aid. Could not something be done whereby the people could help the sick and wounded in time of war? The governments could not, if they would, do all that was needed. The people must help, not alone their own armies but all sick and wounded of every name and kin wherever there should be war. Humanity knows no nations—but only suffering men.

The Society of Public Utility gave the idea favorable consideration, and a convention was called at Geneva of all persons who might be interested in the care of the sick and wounded in time of war. The convention was opened on the 26th of October, 1863, and was in session four days. The outcome of this meeting of the friends of humanity was a proposal for an international treaty in regard to the treatment of sick, wounded, and prisoners in war, and the formation of an international society for the care of the sick and wounded of both sides in every war and in all countries.

A treaty could only be considered by governments, and such a charitable society must have a recognized official status from the various governments or its labor would be in vain. No general would permit a society of nurses, however useful they might be, to follow his army lest they give aid and comfort to the enemy. Accordingly a call was issued for a convention of representatives from various governments and the first international treaty of mercy was read in the town hall at Geneva. It was a wholly new idea, and it is not surprising that many years passed before all the civilized governments of the world joined hands in this international agreement to admit that humanity is worth more than glory.

This first treaty, known as the Treaty of Geneva, consisted of ten articles. In the first three articles it was agreed that all ambulances, field and military hospitals, and all persons employed with such ambulances and in such hospitals, drivers, surgeons, nurses, and servants in any capacity, shall be protected and neutral in time of war while caring for the sick and wounded. The fourth article defines the rights of the persons so employed to the use and care of the ambulance and hospital property. In the fifth article the same protection and neutrality is extended to all the inhabitants of

the country near a battle, provided they assisted in caring for the sick and wounded and left them free from assessments for money or supplies. In the sixth article it was agreed that the sick and wounded should be treated alike whatever side they may have been fighting on, and arranged for the exchange of the sick and wounded, and defined the neutrality of all those concerned in the evacuation of a fort or camp. In the seventh article the flag and badge of neutrality was established, it being a white flag bearing a red cross. The badge, worn on the arm by all persons assisting in the care of the sick and wounded, was to be an absolute protection in all armies during a time of war. The remaining articles referred to details and to the signing of the convention or treaty.

The representatives of twelve governments signed this treaty at Geneva on the 23d day of August, 1864. The treaty was ratified by the following governments at different dates after the preliminary signatures: In 1864 by France, Belgium, Italy, Sweden and Norway, Baden, Switzerland, Netherlands, Spain, and Denmark; in 1865 by Great Britain, Prussia, Greece, Mecklenburg-Schwerin, and Turkey; in 1866 by Wurtemberg, Bavaria, Portugal, Hesse-Darmstadt, Austria, and Saxony. In the following year Russia also signed the treaty and the next year the Pontifical States joined. The following countries united in the treaty at different times up to 1880: Roumania, San Salvador, Servia, Chili, Argentine Republic, Bolivia, Montenegro, Persia, and Peru.

In 1868 the treaty was amended and somewhat enlarged at a second convention held at Geneva the 20th of October. The additional articles extended the terms of the treaty to the naval vessels and distinctly recognized the societies of the Red Cross. The Treaty of Geneva was the first international recognition that war is a barbarism. For the first time nations consented to be something more than savages, yet it is very doubtful if the treaty would ever have originated with any government. Only when the reporter went to the war did men think of anything save the foolish dream called "glory." The reporter awoke public opinion, and public opinion compelled governments to be humane. The Treaty of Geneva is distinctly the outcome of the personal labors of men and women who saw the horrors of war and who wished to help relieve and prevent them. To understand this most remarkable step in the progress of civilization we must notice that the treaty does not increase the medical or surgical staff of any army. It does not add a single ambulance or nurse to the armies of the world. It simply protects and defines the rights of the people, the great mass of men and women in the world who, without regard to the nationality, language, or religion, wish to do something to lessen the sufferings of the sick and wounded in time of war. The Treaty of Geneva gave the people a chance. It made it possible for Charity to do something more than sit with folded hands and tearful eyes at home while men cry for her aid and comfort from the dreadful pasture of death, misnamed the field of glory.

The example of Florence Nightingale at the Crimea was not followed for years. It stood out as an isolated instance in which the people really took part in caring for the wounded in battle. The wars that followed in Europe were as barbarous as ever, and it was not till our Sanitary and Christian Commissions showed the people what could be done that men and women began to understand how much might be done under the Geneva treaty. Our commissions labored under very great disadvantages and, at first, were not recognized at all by our government. Had the Red Cross treaty been in force then in this country as well as Europe the great

commissions would have spent a million for every hundred they did spend, and all Europe would have helped us. In the Franco-Prussian War the Red Cross waved for the first time on a grand scale as the flag of all the people. Precisely as the Sanitary Commission showed what the people can do, if given half a chance, so this Red Cross treaty showed how able and willing the people are to give time, labor, and wealth to a good cause, provided the good they aim at is really effective. A hundred peasants standing terror stricken on the edge of a battle field as in the old days, are worse than useless beside one woman with a white armlet bearing a red cross and standing by an ambulance watching for a chance to pull some wretch out of the smoke and flame. Trained to mercy, fearless of danger, protected by both armies, the Red Cross nurse may well be the theme of picture, poem, and story.

Charity in these days has learned the lesson of the republics—organize. It was in Switzerland the treaty originated and in the same town and by the same men and women was founded the great philanthropy known as the Red Cross. The treaty gave the Red Cross a legal status and protection. The Society of the Red Cross made the treaty useful. The Treaty of Geneva is often forgotten in the universal sympathy and admiration the great international Society of the Red Cross has awakened. This association is a federation. In each nation there is a national association under which local Red Cross Associations can be formed anywhere in the country at any time they may be needed. At Geneva there is a central international association forming the federal head of all the national associations. Thus there is a worldwide Republic of Charity having its president and council, its state legislatures and its little townships of benevolence. Let the calamity of war come upon any nation and the Red Cross flags, representing every nation, gather on the edge of the battle field, like a great army of observation seeking where it may do good; every local Red Cross Association in every country pours in its supplies of money, medicine, ambulances, nurses, and doctors, and through its National Association sends its supplies to the International Association at Geneva. Everything is organized, fully equipped, ready for service, and made effective by one central control. Charity becomes an army with a general at the head, its staff, its rank and file. There is no waste, delay, or confusion, because everything is organized, and under the treaty every army must guard and respect this other army bearing besides its Red Cross the flag of every nation. Thus it may happen in the next great war in Europe that the flag of every nationality, accompanied by the Red Cross, may be seen on the edge of every battle field. The soldiers in that war may fancy that glory shines round their own particular flags. The real glory will shine from the neutral flags that wave beside the Red Cross from every hospital and ambulance.

This is not a dream. The war of 1870 saw the Red Cross treaty fully carried out, and the Red Cross Relief Societies were sustained by every nation in Europe, while the ranks were filled with volunteers from all peoples who follow mercy rather than glory. There was perfect harmony between the authorities in the armies and the great universal public that sustained the societies. It may safely be said that the Franco-Prussian War was the first war in which the people gathered round the battle field to help and to save. The great lessons of the Sanitary Commission had been well learned, and all that we did was there splendidly repeated and wonderfully improved. While, at the time, we, as a nation, had taken no part in the Red Cross Treaty, there was one woman, an American, wearing the Red Cross on

her arm, a captain of humanity aiding alike French and Germans.

When the Sixth Massachusetts Regiment passed through Baltimore on that fatal day it carried some of its wounded on to Washington. Among those who went out to meet them was a young woman. She saw the need of help and gave it and took charge of these our first wounded. From that day to the end she was a nurse in the army. She was known everywhere to the Army of the Potomac. She it was who welcomed back the survivors of Andersonville, and numbered their dead. At the fall of Strasburg a woman bearing the Red Cross was the first to enter the city. Her presence there organized charity. Money, materials, men and women able and willing to work came at her call. She practically clothed the city in its nakedness and then set the people to work making garments for other sufferers. At the fall of Paris she as suddenly appeared among the first to enter, her Red Cross armlet was her only passport. The mayor of the starving city had been reinstated in his office only a few hours when this woman appeared before him with money and thousands of garments made in Strasburg and now to be worn in Paris. The Red Cross knows not nations—only humanity.

When we read the list of nations that joined in the Treaty of Geneva we may wonder why we, too, are not bound by this compact of mercy. For various reasons, chief of which perhaps was the fact that very little was known of the Red Cross in this country, we did not join in the treaty till 1882. On the first of March that year President Arthur signed the treaty giving the accession of this country to its terms. We are now one with this great Republic of Humanity whose universal banner is a Red Cross. We now have our National Association of the Red Cross with its headquarters at Washington, and about thirty local associations in various places. In time of war in Europe they would spring up by hundreds, for we must do our share hereafter on every battle field in the world. At the head of our American Red Cross Association stands the same woman who first helped our own wounded from Baltimore, the Red Cross nurse of Strasburg and Paris, Miss Clara Barton.⁵

When an idea is accepted by the people in this country it

is sure to take on some novel form or find some new expression. So it was with the Red Cross. The general plan of the Red Cross Society was good, as far as it went. Why not extend its benefits to the times of peace? Thus it happened that the usefulness of the Red Cross was extended to cover floods, fires, famines, and other great disasters that by reason of their magnitude might be called national calamities. Thus it happened that in this country the Red Cross flag has been unfurled in time of peace, and set an example to Europe that has been hailed with the greatest enthusiasm. This idea that the Red Cross flag may fly in in peace as well as war is now called the "American Amendment" and will no doubt everywhere become a part of its international work. The fires in Michigan, the floods upon the Ohio and the Mississippi, and the great drought in Texas are already grand dates in the history of humanity, for the Red Cross was there with means and men to help and save. It was on these missions of mercy that those of the younger generation began to know and love Clara Barton, the President of the American Red Cross Association.

By means of this universal society all that have new methods, new appliances, or new improvements in the construction and care of hospitals can bring them to the attention of the whole humane world. In times of peace schools for nurses, stores of materials, even drills and exhibitions of sanitary ways and means may command the attention of the various national and local associations. Under the Red Cross the proverb "in times of peace prepare for war" has a new meaning. War, when it comes, will come suddenly and the Red Cross wisely holds itself, like an army, always on a war footing.

Happily for us there is a great and wide sea between us and the miserable quarrels of Europe. We mean no offense, we wish no conquests, we invite no attacks, and wish well of all the world; at the same time, we are of the brotherhood of men; we have signed the league of the Red Cross, both by treaty and by associate societies; and when the next war comes we must be there, not to fight, but to help, glad to work under two flags,—the stars and stripes and the white flag of mercy blazoned with a Red Cross.

THE BESSEMER STEEL RAIL.

BY J. C. BAYLES.

Mr. David A. Wells, in his exhaustive discussion of "The Economic Disturbances since 1873," places the production of a cheap steel available for manufacture into rails, second among the great influences which induced a partial paralysis of the world's activities and industries between 1873 and 1877. That this is true is not surprising. Great inventions which simplify and cheapen processes and meet the wants of the world in new ways, are invariably attended with an immense destruction of values in superseded machinery and apparatus. When many such inventions are brought forward at or about the same time, and the world's progress seems to be by leaps and bounds, rather than by orderly and normal steps, the benefits resulting therefrom are of necessity purchased at a cost which, for the time, seems out of all proportion to their value. The invention—or, more properly, the development of steel manufacture by the pneumatic process—was one of these revolutionary episodes in the history of industrial progress. Indirectly cheapening transportation to an extent which would have been deemed

impossible from any cause or combination of causes, its immediate effect was to render unprofitable and unrecoverable a vast amount of capital invested in mills, forges and furnaces.

No one person can claim to have invented the pneumatic process. Sir Henry Bessemer reaped in the highest degree the honors and rewards of the improvement, and gave pneumatic steel its name; but many have contributed in much larger degree than he to the development of this most important industry. In this country the late Alexander Lyman Holley did more than any one else to make it practical. Holley brought the Bessemer process to the United States while still little more than a promising experiment in England, and by devoting his large talents to devising convenient means for handling materials and product on a large scale, and improving the details of the plant, greatly promoted the progress of the art on both sides of the ocean. It is also gratifying to our national pride to know that the American purchasers of Bessemer's patent were

obliged to acquire the prior rights claimed under the Kelley patents previously issued in this country.

The especial value of the Bessemer process was—and to a great extent still is—that it converted large masses of metal from the condition of pig iron into malleable ingots of measurably uniform quality and high average strength. In this respect it has had for some years the close competition of the openhearth process; but openhearth steel is generally employed for special uses demanding high quality, and the Bessemer process still holds its own as the producer of rail steel. In this respect its supremacy has not thus far been menaced. It wholly dispenses with the manual labor employed in stirring and balling the plastic masses in the puddling furnace where cast iron is converted into wrought iron. In the Bessemer converter the agitation necessary to decarbonization at high temperatures is effected by forcing an air current through the molten mass. The iron is first melted in a cupola and run into the converter, an egg-shaped vessel lined with refractory material. Air is then forced through it, causing a violent ebullition. The oxygen of the air blast attacks and unites with the carbon contained in the melted iron, thus eliminating that element and raising by steady increment the temperature of the mass. At the same time earthy impurities in the iron, constituting cinder and slag, are separated from the iron and rise to the top, effecting a very complete purification of the metal. The blowing is continued until the appearance of the flame issuing from the mouth of the converter indicates to the experienced eye of the operator that the mass is thoroughly decarbonized. The percentage needed in the steel must then be restored. Theoretically, the blast should be turned off when only so much carbon remains as the steel requires to give it the desired physical properties; but it has not been found practicable to stop the blowing at just the right point. More certain results are attained by burning out all the carbon and then adding just what is needed. This is done by running into the decarbonized mass a proper quantity of melted iron containing high percentages of carbon and manganese—the value of the latter metal in the alloy being chiefly to remove oxygen from oxide of iron in the bath. After this charge is added, the blowing is resumed long enough to effect a thorough admixture, and the metal is then cast into ingots of large size, capable of being rolled into rails or other shapes requiring a considerable mass of material.

This process for converting the crude and impure product of the blast furnace into tough and homogeneous ingots peculiarly adapted for the manufacture of rails, was not at first attended with an important economy; but its evident possibilities riveted the attention of metallurgical engineers in all parts of the world, and the progress of the art was surprisingly rapid. It exactly met the needs of engineers for a structural material of great strength and comparative cheapness, and the product of the converter was immediately absorbed in the manufacture of rails. The substitution of steel for iron rails was an immense and lasting economy,—not so much because they cost less, since for many years they cost more, but in greater durability, and in permitting a steady increase in the weight of engines and trains, and in the speed of travel. Many causes have contributed to decrease the cost of transportation, but no one cause is so conspicuous and unmistakable as the steel rail.

When railroads were first built for steam traction, iron rails met every requirement. The cars and engines were light, the rate of movement slow, and the burdens carried by the rails small by comparison with those since imposed upon them. These conditions were quite temporary. For many years prior to 1868, when steel rails began to come into gen-

eral use, the railroads had been engaged in an apparently hopeless struggle to reconcile the public requirements with a due regard for the safety of life and property. Iron rails could not be further improved in average quality, and they were found to lack the physical properties adapting them to resist the shocks and wear of heavy traffic. It has always been possible to make iron rails of high quality, but they are costly and difficult to manufacture. Such iron rails as were procurable by the railroads, laminated under the wheels of engines and trains every year growing heavier. Relaying was a constant necessity, destroying ties and entailing expenses so burdensome that, had these conditions lasted, capital would have sought investment in railroads only to a very limited extent, and never in anticipation of the urgent demands of commerce. To make a good iron rail involved much care in the selection of materials and great skill in manufacture. To give good wear the head needed to be hard, and in iron hardness is usually due to the presence of elements tending to produce brittleness; so the web or neck of the rail needed to be soft and ductile. To make the rail stiff it must have a flange, or foot, softer than the head and stronger than the web. To meet these requirements the mass from which the rail was rolled needed to be composed of three grades of iron carefully piled for heating so that when the composite billet was passed through the rolls the several qualities of metal would come where they belonged in the finished rail. To offset the advantages of a rail thus made, was the fact that, when worn out in its original form, it could not be advantageously rerolled, as it made a "streaky" material in which hard and soft irons were so combined as to render a most unequal and untrustworthy material. The heavy cost put upon railroad companies, by the use of iron rails, would soon have caused prohibitory rates of freight and fare.

The steel rail changed all this. The material combined strength with hardness to such an extent as to make a perfectly satisfactory rail of uniform composition. A steel rail is stronger than an iron rail by twenty to twenty-five per cent on a fair average; and being of homogeneous structure it does not break down or crush at the ends as readily as a fibrous material. The average life of a good steel rail weighing sixty-five pounds to eighty pounds per yard, must be measured by service. It is assumed by the best authorities to be capable of passing from one hundred fifty to two hundred millions of tons in transit, or from three hundred thousand to five hundred thousand average trains. The loss from wear upon the head is about one sixteenth of an inch for each fourteen or fifteen millions of tons, and in a rail of the usual section about five eighths of an inch in height is available for wear.

The result of the employment of the steel rail was little less than revolutionary in its effect upon railway practice. The steady decrease in the cost of track maintenance in the case of one important trunk line—the Lake Shore and Michigan Southern—is computed by Mr. John M. Goodwin:

COST OF MAINTENANCE OF TRACK.

	Total miles of track.	Cost of maintenance including bridges.	Cost per mile including bridges.	Cost per mile excluding bridges.
1873,	1,799.30	\$3,765,219	\$2,093 00	\$2,051 00
1874,	1,835.41	2,344,982	1,278 00	1,246 00
1875,	1,852.89	2,483,637	1,340 00	1,304 00
1876,	1,874.89	1,805,058	963 00	905 00
1877,	1,874.89	2,011,768	1,073 00	984 00
1878,	1,877.84	1,491,665	794 00	701 00
1880,	1,892.37	1,572,614	831 00	717 00
1881,	1,946.66	1,805,434	927 00	856 00
1882,	2,142.38	1,946,423	909 00	852 00
1883,	2,150.88	1,789,317	833 00	772 00
1884,	2,154.59	1,326,957	616 00	565 00

In the period 1873 to 1878, the cost of maintenance of track averaged \$1,198.48 per mile, exclusive of bridges, and the percentage of steel rails in service on the Lake Shore road was 47.94 per cent. In the period 1880 to 1884, the average annual cost of maintenance of track, exclusive of bridges, was \$752.39 per mile, and the proportion of steel to iron rails in use 86.76 per cent. It would not be just to attribute all of this saving in the cost of maintenance of way to the substitution of steel for iron rails; but the fact is that the annual rate of decrease in this item of expenditure has been about proportionate to the increase in the percentage of steel rails in use. The cost of rails is also an important factor. Within the years covered by the above table the price of rails has shown a surprising decrease. From 1873 to 1878 the average price of steel rails was \$73.64 per ton, and iron rails \$49.18 per ton; from 1880 to 1884 steel rails averaged \$48.48 per ton, and iron rails \$47.16 per ton. About 1881 iron rails practically disappeared from the market, and since then the price of steel rails has declined as low as \$28 per ton. Iron rails could not probably be made so cheaply. When their manufacture ceased in 1882, they cost \$45.50 per ton at mill.

The advantage to the railroads immediately, and to the public indirectly, from so great a saving in the cost of track maintenance, could not fail to be of vast and far-reaching importance. It gave an impetus to railroad building, and made possible many other important changes in railroad service. But for steel rails we should enjoy few of the luxuries of modern travel. The heavy sleeping coach with many of the conveniences of the well-appointed bed-chamber,

the yet heavier hotel coach with kitchen and dining room, and the substantial freight car with its steadily increasing burden, would all have been impracticable on iron rails. This is especially true of engines, which have been increased in size and power, until a weight of 180,000 lbs. has been reached. The crushing power of the great drivers of such an engine is enormous, especially when pounding along at a speed of twenty to thirty miles an hour, which is much less than is demanded of passenger express trains. When steel rails came into use it was found that moving loads could be carried to such an extent as to demand a complete substitution of rolling stock. Fifteen years ago a typical freight car weighed eighteen thousand pounds, and carried twenty thousand pounds of freight when loaded to its capacity. Freight cars are now built weighing twenty-four thousand pounds, to carry forty thousand to fifty thousand pounds. With heavier locomotives came a marked economy in the cost of train traction, and with heavier cars a proportionate diminution in the amount of dead weight to be carried to each ton of profitable burden transported. While it is undoubtedly true that many causes have contributed to reduce the cost of transportation from an average of 2.9 cts. per ton per mile to .718 cts. per ton per mile at the present time, the steel rail is undoubtedly the most important of all. If to this benefit is added the social and economic progress due to more rapid and general intercommunication, the opening of vast areas of new territory to settlement and cultivation, and the practical obliteration of inter-continental boundaries, the value of the pneumatic steel process to this country will be appreciated readily.

End of Required Reading for December.

THE CHARITIES OF BUFFALO.

BY J. W. BASHFORD, Ph. D.

Through the Rev. S. H. Gurteen, Buffalo has the honor of having formed the first successful co-operative charity organization in the United States, in 1877. The city had at that time over twenty benevolent societies aside from the churches, all striving to relieve the poor. But despite the devoted but independent efforts of so many organizations the number of paupers was increasing more rapidly than the population. To meet this crisis the new society proposed:

- (1) To bring into intelligent co-operation all persons and societies giving aid to the poor.
- (2) To investigate thoroughly and without charge all individuals applying for relief to any person or society.
- (3) To bring all worthy cases to the attention of societies and philanthropists who might be willing to give aid where it was necessary and might be helpful.
- (4) To secure volunteer visitors who should regularly call on all applicants for aid, not with immediate relief, but to learn their condition, to ascertain what they could do and aid them in procuring work, and to encourage them in such reforms in drinking, food, dress, sanitation, thrift, etc., as might lead them back to independence.

The first problem which confronted the founders was to secure the co-operation of all persons and societies then aiding the poor. The few who had the good work at heart called upon the city officials, upon the editors, and upon the officers of benevolent organizations, and interested them in the plan. A circular was then prepared and sent to five hundred citizens telling them what had recently been done in England in charity organization and asking them to ex-

press upon inclosed postal cards their views as to the proposed organization of the Buffalo charities. Three hundred responses were received from clergymen, lawyers, physicians, and business men, heartily indorsing the movement. These responses were published in the papers and a public meeting was called which was largely attended and the plans for the Buffalo Charity Organization Society were enthusiastically adopted, the ordinary officers and a board of council elected, and subscriptions for its support secured. An office was taken, a secretary employed, and a circular was prepared stating what had been done, what was proposed, and asking every person addressed to make a return of the name and residence of any individual receiving regular aid from himself, with such facts about the recipient as he might wish to state. The superintendent of police, who had now become thoroughly interested, instructed officers to leave these circulars at every home in Buffalo upon a certain day and to collect them the next day. Meanwhile the officers of all churches and benevolent organizations were personally seen and asked to provide a list of their beneficiaries. The names of three thousand beneficiaries in all were returned. The secretary then entered the three thousand names in a large book, classifying them according to locality and putting under each name all the facts obtained from the circulars and all the sources from which each dependent person was receiving aid. Ample space was left under each name for entering further facts, and an alphabetical index of the record was prepared. This preliminary classification showed to the great astonishment of many benevolent people that the

same beggar was often receiving aid from eight or ten individuals, from one or two benevolent organizations, and from two or three churches at the same time. This led to a thorough overhauling of such cases and to the destruction at one fell blow of the Aristocracy of Beggardom. Some of its princes at once moved to more kindly cities which have not yet been cruel enough to aim a blow at an entire class of society by establishing charity upon a scientific basis.

A circular was then sent to each family in the city, urging them to send all applicants for relief to the office for investigation before giving either money or clothing. The city was divided into four districts, and the first year a superintendent was employed for each district to visit the three thousand persons already reported and learn their real condition. A call was also made for volunteer visitors and a small territory assigned to each visitor. Applicants whose names were upon the record and all new applicants were referred to the superintendent or visitor in whose district they claimed to live. The visitor called upon the family asking aid and upon the landlord, employer, school-teacher, Sunday-school teacher, pastor, and if necessary, upon the superintendent of the poor department and the police to learn all facts in regard to the antecedents and habits of applicants for help. The visitor then reported the salient facts in each case to a sub-committee of the council and a decision was reached as to what society or person would better give aid in this case and as to the nature and amount of the aid needed. No attempt was made to have all the funds of societies or benefactors paid into a common treasury. In fact the Charity Society only asked for money enough to carry on its organization and to relieve the poor in exigencies. It aimed to furnish benefactors full information in regard to the past and present condition of the needy, and to report their progress toward self-support, and left the alms to be distributed by the established agencies.

DEPARTMENTS OF WORK.

The visitors soon found that certain departments of work were needed to aid families toward self-support. The department which has proved the most helpful in Buffalo is the *Crèche*, a suite of large, sunshiny, airy rooms where children are kept for mothers from morning until evening by a matron and her assistants. The babies seem to enjoy the arrangement. There was an average of twenty-two children a day brought to the *Crèche* during 1887, or a total registration of 6,676 for the year. This is the best equipped and conducted institution of its kind in America, if not in the world.

The *Provident Wood-Yard* has been of great service to poor men. It has done much to sift out the worthy from the unworthy poor. During December 1887, for instance, 77 orders for work at the wood-yard were granted to 29 men. Seven of the 29 did not appear at the yard, 12 of them only labored one day each, and of the 19 who either declined to work or worked only one day, not one has applied a second time for aid. Ten out of the 29 by a few days' work, each, bridged over a period of misfortune without the humiliation and demoralization of begging.

The *Provident Dispensary* has proved of great advantage in sickness. About 4,100 prescriptions were given last year to 1,333 different persons. In addition to this 182 persons were treated last year at the Accident Hospital.

The *Labor Bureau* has been one of the most efficient departments of the work. Under its arrangement last year 301 persons found permanent employment and in 911 cases temporary employment was secured. Those securing temporary employment earned \$1,335 and those securing permanent places earned about \$5,418, making a total of \$6,753 earned by the poor in 1887 through places secured by the La-

bor Bureau. Doubtless these people in time would have found work without the Labor Bureau. We believe, however, that there are additional cases in which visitors secured for their charges work outside the Bureau. Altogether this effort to secure situations for the needy poor is one of the most helpful parts of the charity work. Some of these departments of work in Buffalo, especially the *Crèche*, the Accident Hospital, and the Free Dispensary would not be possible had it not been for the generosity of Benjamin Fitch who deeded in 1881 the Charity Organization property valued at about \$275,000. When the entire income of this fund becomes available, the Society will doubtless be able to accomplish much which is not now possible.

Before dismissing the subject of organization, let us inquire whether the experience of the past ten years suggests any improvements on the Buffalo plan. These suggestions do not imply the slightest criticism of the founders of charity organizations in the United States. They acted according to the best light they had, and the splendid results of their work put them among the first of American philanthropists.

In the first place let no one be discouraged because he does not know a philanthropist to endow the work at the start. Human nature is such that the generosity of Benjamin Fitch has doubtless checked the flow of annual subscriptions to our treasury. Besides you may have a Benjamin Fitch in your town, when once some wealthy man sees the possibilities of the organization.

Again, the Buffalo Council was composed entirely of business men, without a minister or a woman in it; and, with one exception, has remained so to the present day. No class of citizens has a more favorable hearing among benevolent people or is more faithful in presenting the claims of the poor than the ministers; and there are no other such unselfish and untiring workers among the needy as women. The failure to secure the intelligent and responsible co-operation of these two classes will partly account for the fact that the Buffalo Society after ten years of splendid achievements has only 250 subscribers and 30 visitors to-day. Again, a cause which must depend upon charity in its most unselfish forms, which makes no direct appeal to one's sympathies, or to his personal or denominational pride, which is new and not fully understood, needs the most persistent advertising. The newspapers are freely open to us; but we need a general to arouse the public and direct the work. At least the brief direction, "Send all beggars to the Charity Office," giving its street and number, should appear as regularly in the local columns as the weather report. We doubt if one citizen in ten in Buffalo can tell a beggar just where the Charity Office is. Finally, under our Departments of Work we need a committee on sanitation and one on triancy. In Chicago under a recent state law, health inspector De Wolf has forced landlords to make thousands of changes in tenement blocks, conducing to the decency and healthfulness of the poor. Good committees from the various cities can secure such a law in any state and such a law is sadly needed in most of our commonwealths. Again, in Massachusetts, no child under sixteen is allowed to work in a factory, unless he can read and write or else is attending an evening school. In Boston if a child cannot read and write and is not at school at 9:15 each morning, his name is sent to the police station, and an officer calls and sends the child to a truant school, unless the parents send him to a public or private school. Such a law would add 5,000 children between six and thirteen years of age to the schools of Buffalo and would be of incalculable benefit in the next twenty-five years.

THE WOMEN'S EDUCATIONAL AND INDUSTRIAL UNION.

This Union is a sister organization and has an enthusiastic

membership of nearly 900. It has secured a fine building, almost free from debt, and expends about \$4,000 a year in its work. Its rooms are open to all women in need of counsel, sympathy, or help. It sustains a free reading room and library, and gives social and literary entertainments. It secured positions for 313 women last year, and answered hundreds of letters of inquiry from women and girls in the country. It maintains a Mending Department for the mutual accommodation of busy house-keepers and women out of work. The committee on Domestic Training maintains a Kitchen Garden for the younger girls and Free Cooking Classes for older persons. The committee on Hygiene and Physical Culture secures free weekly lectures from the ablest physicians of Buffalo and maintains a finely equipped Gymnasium with a lady superintendent, which is accomplishing quite marvelous results in the physical development of young women. The Educational Committee maintains eleven classes in dress-making, book-keeping, stenography, etc., which help many girls to secure positions which would be above their reach.

The Protective Committee through the generous services of some of the best lawyers of Buffalo secured last year legal redress amounting to \$2,800, mainly for domestic services; and accomplished far more in the way of advice and direction preventing litigation, than by its prosecutions. A police matron has been secured for the city, and two women have been appointed trustees of the State Insane Asylum through the efforts of the Union.

We have thus briefly described two of the more than thirty charitable societies of Buffalo, not because the other organizations are unworthy of commendation, but because these two furnish the most valuable hints to those desiring to systematize the work of the benevolent societies in the towns in which they reside.

THE RESULTS.

Through the direction of the Charity Organization Society of Buffalo and the co-operation of the thirty other benevolent societies now existing there, the following advantages have been gained:

(1) *Frauds Have Been Exposed.* The statistics of the Buffalo Organization substantially agree with the records of many similar societies in the United States in showing that twenty-two per cent of all beggars are entirely undeserving.

(2) *Decrease of Pauperism.* The dependent class of Buffalo has decreased from .085 per cent of our population in 1877 to .025 per cent in 1887. The saving effected by the city in this decrease of pauperism amounts to over \$60,000 a year,

in poor rates; while the churches and benevolent societies and philanthropists are saved many times their contributions to the Charity Organization by the decrease of beggary in the city. The society which has effected this immense and direct saving has cost only a little over \$3,000 a year.

(3) *Benefits to the Dependent Classes.* During the ten years' experience of our Charity Organization, out of 6,197 families aided, 4,784 families have become self-supporting. Professor Bemis estimates that the various members of these families which have become independent, possess upon an average at least \$300 worth of property per family. This estimate is thought by other students of pauperism to be too low. But according to it, the families which have become self-supporting now represent an aggregate of \$1,435,200 added to the wealth of Buffalo. These facts are astonishing and might well be questioned were not the experience of Buffalo confirmed by the experience of New York, Brooklyn, Philadelphia, Chicago, Boston, and Baltimore.

These splendid results have led to charity organization during the last few years in the sixty-five leading cities in the United States. With these facts it ought not to be difficult to secure the co-operation of business men in establishing a similar organization in every city in the United States.

But the financial aspect of this work is not worthy to be compared with the changes which have been effected in the characters of the recipients. The reclaiming of thousands of persons from habits of shiftlessness, drunkenness, and deceit, and their adoption of habits of self-control and honest labor, is certainly one of the results which our Savior would seek were He among us. Thousands of poor families have been stimulated to new exertions by finding that they had real friends who showed their interest in them by frequent visits in times of sickness and of hardship. These struggling souls have responded nobly to the confidence placed in them and to the kindly summons to regain a position of self-support. Better still the wealthier classes have been learning the blessedness of giving, not simply or chiefly money, but strength and wisdom and sympathy and time to their poorer neighbors. Best of all, we are reaching a larger hope in regard to humanity. If we can save the cities, we can save America. If we can save America for two hundred years longer, the world can be redeemed. The millennium may yet be distant, but we are at least drawing a little nearer that blessed day:

"When each man shall find his own in every other's good,
And all men unite in a common brotherhood."

COUNT TOLSTOI'S THEORIES.

BY ANATOLE LEROY-BEAULIEU.

Translated for THE CHAUTAUQUAN, from the *Revue des Deux Mondes*.

Europe has not wearied in her admiration of Tolstoi* the romancer; she has not been so demonstrative over Tolstoi the reformer. The one, however, is the complement of the other; the one is as distinctively Russian as the other, per-

haps even more Russian. Leon Tolstoi has never shown himself so entirely one with his own people as in these last years, when turning aside from unsanctified fiction, he has undertaken to teach the world salvation. This, in itself, is a national trait. For Russians, art does not suffice; they all seem to have, sooner or later, a desire to reform society, and to save humanity. The evolution from romance to a mystic theosophy has been already partly accomplished by Gogol and Dostoevsky; Tolstoi has made the complete transition.

Isolated from his native land Count Tolstoi would be an

*Count Tolstoi was born near Toul, Russia, August 28, 1828. He is a descendant of one of the most trusted servitors of Peter the Great. He was a student at the University of Kazan, where he paid special attention to the Oriental languages and to law; but did not remain long enough to graduate. Afterward he served in the Crimean War. He has attracted the attention of the reading world, and his literary works are rapidly being translated into other languages. Among those best known to English readers are "War and Peace," "Anna Karenina," "The Cossacks," "War Sketches," "Childhood and Youth," "My Confession," "My Religion," and several volumes of short stories.

enigma. In order to understand his religious and social ideas, it is necessary to study him in the surroundings of Russian life. His religion is of the same stamp as that of the Raskolniks, a body of dissenters from the established church; it savors of the same soil. It is as if he had codified the incoherent doctrines of this popular sect. Not that the great romancer is only an echo or a reflection; far from it, few men have more individuality. He is in all things inclined to reject received notions and to decide his own beliefs. But in spite of his origin and his education, his is a mind of the same temper as those of his countrymen; he is a man of the same blood as the Russian rustic prophets.

Tolstoi has not always been a religionist. He was sixteen years old when one of his comrades announced to him that at the college it had been discovered that there was no God. "For thirty-five years of my life," Tolstoi says, "I was a nihilist in the exact acceptance of the word, a man who does not believe in anything." How was he converted? He has told in his "Confession"; his romances alone would allow one to divine how. Pessimism was the bitter fruit he gathered from nihilism. The idea of death possessed him; its shadow was thrown over all the joys of his life. He had remarked that the mystery of life had seemed greater to those in the higher walks of society than to the common people. Its hidden meaning which tormented the instructed man did not exist for millions of uneducated human beings. They seemed to find the secret without effort. Did not the evangelist say, "Thou didst hide these things from the wise and the understanding, and didst reveal them unto babes?" That which no science had been able to teach him, the import of life and death, was known to an old peasant woman, his nurse. She had the faith that knew no doubt. So the idea became impressed upon his mind that in order to understand life it is necessary to go to school to the simple, and he began living as the peasants do, and found among them the revelation he sought.

But in coming back to religion, he did not come back to orthodoxy. The secret of life fell from the lips of Christ; but the church, the depository of His words, had read into them a wrong meaning. The religion taught by Christ had disappeared under the false expositions of its official interpreters. It was more difficult now to discover its true import than if the evangelist had concealed the original revelation half effaced or half burned, among the cinders of Pompeii.

What was it then that he found, this Sarmatian, which no Greek, or Latin, or German had discovered before him? It was evangelistic morality, that which had been buried for fifteen hundred years under a mass of dogmatism. He read the Sermon on the Mount, and to his mind the foundation of the Christian faith lay in non-resistance. It was in putting this teaching in practice in daily life that true Christianity consisted. The key of its doctrine is the word of St. Matthew, "Ye have heard that it was said, An eye for an eye and a tooth for a tooth; but I say unto you, Resist not him that is evil." Not to resist evil is the pivotal point of the teachings of Jesus, the center of all His doctrines. To "turn the other cheek" is the essential precept, the positive rule prescribed by the Master. After that was it possible for any people to call themselves Christians, and to support a police force and prisons? Was it possible to confess Christ and at the same time to work with premeditation for the amassing of property to be selfishly held, for the organization of tribunals, of state, of armies—in a word, to lead an existence contrary to the doctrines of Christ?

Christ said, "Judge not"; and Tolstoi, resting upon the Greek text, proves that this prohibition can have only one meaning—have no tribunals. Christ said, "Do not kill";

and that to Tolstoi can be interpreted in only one way—have no army, make no war. Christ said, "Swear not"; and that means—take no oath either before a tribunal or before the Czar. And in the same way he makes all the evangelical counsels absolute precepts, new decalogues, imposed upon nations not less than upon individuals. The example of Christ teaches him that evil cannot be overcome by courts of justice, by prisons, or by the scaffold; that evil is only multiplied by these evils; that the more men strive to restrain it, the faster it increases. A nation which makes no preparation to defend itself has nothing to fear from its neighbors. In order to disarm invaders the invaded land needs only to deliver itself to them.

The Gospel thus interpreted is opposed to all organizations of state, of church, of society; and the author of "My Religion" sees in these and all similar institutions only those vain idols condemned by Christ, by the prophets, by all true sages, as evil, as the source of perdition. He believes, in his own way, in Satan, and he wishes to destroy his kingdom, and to renew the face of the earth. In order to do this it is sufficient to apply the Gospel precepts. If men only live in brotherly love they will realize here below the kingdom of God which is peace among men.

While clinging to the letter of the Sermon on the Mount, Tolstoi is a rationalist. His religion has to do only with this life. He categorically denies any future existence. In becoming a Christian he remains a nihilist. He admits for man no other immortality than that of humanity. "Jesus," he says, "always taught the renouncing of personal life; but the doctrine of individual immortality, which affirms the permanence of personality, is in opposition to this teaching. The survival of the soul after death is, like the resurrection of the body, only a superstition contrary to the spirit of the Gospel."

Tolstoi limits salvation to this life. It is here that he thinks the divine Jerusalem is to be built. He believes neither in prophecies nor in miracles. The transformation of humanity can only be brought about by the transformation of the inner man, and in this he is assuredly far wiser than the most of the reformers who jest at his Utopian ideas. If men would only live as brothers should, they would have no need of police forces, of soldiers, or of tribunals. The error in his philosophy lies in thinking that the mass of humanity could ever be brought to follow him in the narrow path of renunciation, that the whole people would submit to pass under the low gateway of self-abnegation.

What Tolstoi overlooks are the tendencies, the miseries, and the weaknesses of human nature. He seems sometimes to believe that goodness is native to man, or that to make him good it would be sufficient to free him from all regulations and laws. In his confidence in moral discipline he does not tolerate restriction of any sort. That which believers expect only from grace, he expects from nature.

What is the political and social ideal of this mysticism which would attempt to impose upon men a life so contrary to their natural appetite? It is, in truth, paradoxical as it may seem, a return to the true state of nature after having extirpated from the natural man as he is now found, the most inveterate of his instincts. Humanity ought to renounce all that which now forms its honor, its beauty, its security. To Rousseau's abstract "man of nature," Tolstoi has given a living body in the form of a peasant. Like Rousseau also, he believes that to be happy, men have only to free themselves from the artificial wants of civilization. It is not to misanthropy nor to a wounded self-love that Tolstoi owes his disdain of civilization, but to his compassion for suffering humanity. With a number of popular

reformers, he is persuaded that the poverty of some provides for the opulence of others; that to accord to the latter their superfluity, it is necessary to take away from the former the necessities of life. He also holds that every man who lives upon his income is a parasite, like the aphid which devours the leaves of the tree which supports it. Another of his ideas is that taking interest on money is an iniquity. He has not enough of sarcasm for that "fantastic rouble [Russian coin] from which each year can be taken several kopeks [Russian coins of less value] without ever exhausting it." He would go even further than this, and dispense with money altogether, as it permits certain men to appropriate for themselves the work of others, and to re-establish a new slavery more direful than the old, an impersonal slavery more cruel than that which gave to masters the ownership of human bodies. If every family is not able to produce what it consumes, he would have the exchanges made in the productions of nature.

Every man ought to live by the work of his hands—"by the sweat of his brow," the Scriptures say. According to Tolstói, work is not only a duty, it is a moral remedy, an agent of salvation, "it is as indispensable to man as bread and air." He has been said to extol manual labor only as a counterpoise for mental labor, as a sort of exercise or sport, for hygienic purposes. This is neither his only, nor his principal, motive. The work *par excellence* is agriculture; all men ought to live by it. Tolstói has published at his own expense a tract in which he has shown that according to the Bible every man ought to work in the ground at least thirty-five days a year. Industrial work, not less unhealthy for the soul than for the body, ought to be abolished, and large cities should not exist. He has for these impure Babylons a violent aversion. People who live in cities are consumers and not producers; they should leave them, and live in the fields, renouncing the artificial wants of an urban life. The problem of pauperism is a simple one—it is only necessary to send the poor to work in the country.

This reformer has himself put into practice his doctrines as far as it was possible for a Russian of his class to do so. If he has not distributed his goods to the poor, it is from the scrupulousness of the father of a family, and also because it is not with silver and gold that one can best help his neighbor. He lives in the country; he plows, he sows, he reaps with his own hands, as his robust health bears witness. More than this, like any Russian peasant, he has his trade for the winter season. He makes boots which very readily sell. One day at the house of one of his friends he discovered a pair of them in a glass case with this label attached: "Boots made by Count Tolstói." That chilled a little his liking for the shoemaker's awl.

Tolstói's doctrines savor of Hinduism. In his former pessimism, in his indifference to all progress and his exaltation of the humble, in his philosophy of renunciation and his religion of charity, in his debilitating doctrine of non-resistance, he is in a measure allied to that form of religion. But the resemblance is entirely in dogma, in theoretical ideas. He differs widely from it in his love of work. The model held up by the energetic Tolstói is not the emaciated fakir or the dreamy hermit. If he advocates flight from cities and the renouncement of the luxuries of life, it is not to lead his followers to do penance in the desert or to devote themselves, to austerities and prayer, still less to abandon themselves to the anticipation of repose in a future state.

This is not the only difference between Tolstoism and Buddhism. The two doctrines vary almost as much in their ideas of salvation as in their methods of gaining it. The Buddhist, and in general the Asiatic, has in view above all

else the salvation of the individual. Tolstói thinks first of the salvation of all, of the deliverance of collective humanity. And this work of saving mankind he thinks is to be accomplished upon this earth, in this life.

His doctrine is perhaps less a sort of Christianized Buddhism than a Christianized nihilism. He is not only a nihilistic theologian and philosopher, he is also a nihilistic politician and reformer. He is even, if one might be allowed to combine the two words, a nihilistic evangelist. Upon many points he is in accord with the revolutionary Russian Nihilists, who in their own way are also men of faith. "Except in his aversion to resistance, the ideas of Tolstói are very like ours," said a Russian refugee to me. And, in very truth, few communists dream of as many demolitions as does this apostle of charity. No one of his compatriots has been more pronounced in his denunciations of capital; no one is a more strenuous internationalist. "That which once seemed to me shameful and wicked," one reads in "My Religion,"—"cosmopolitanism, the renouncing of country,—seems now good and grand."

There is, however, between Tolstói and the other Nihilists one most marked difference: it is not alone in doing away with dynamite, it is that all of Tolstói's hopes center around the things disdained by most socialists: Christianity and fraternity. In order to elevate humanity to a new paradise he has one lever—the Gospel. In order to make this earth a celestial home, men need only to practice in their daily lives the teachings of the Sermon on the Mount.

In spite of their illusions and their excesses, the doctrines of Tolstói are of a healthful nature. The promised land he seeks for within, rather than without, man's nature. He feels the powerlessness of revolutions, the insufficiency of law and of science to transform society. He holds that in order to suppress misery it is only required to suppress vice. He affirms that all social progress ought to be founded upon moral progress. He preaches emancipation by conversion.

In war as in peace, he believes only in the people, in obscure masses, in unconscious forces. He is a stranger to hero worship; the Russian mind, he says, does not recognize great men. In his eyes it is the soldier who wins the battle; the general goes for nothing. But in attributing all great things to the people, he has been careful not to make a god of them. He is as opposed to democratic idolatry as to hero worship. The apostle of the people, such is the mission which Tolstói seems to have chosen. And he knows how to make them understand him.

"Not long ago," he said in 1886 to Mr. Danilevsky, "we counted in Russia some thousands of readers; to-day the thousands have become millions; and these millions are standing before us as famishing birds, with their mouths open, saying, 'O, writers, give us some nourishment. We are starving for the words of life.'" And he, the author of "War and Peace," is giving them food, distributing to these humble ones that which is best suited to them, tales and legends. And in writing these he has adopted the beliefs of his new readers; his rationalism no longer banishes miracles and the supernatural. He has opened a new vein in Russian literature, at once national and popular.

There are no longer any great writers who bring about religious revolutions. Tolstói has not many disciples. Here and there a few proprietors, following his example, essay to live upon their own estates as the peasants do. But Russia feels the influence of his teaching. Under the light wrapping of moral tales and legends, his ideas resemble winged seeds carried by the wind. Presented in a simple form, and clothed in a marvelous artlessness, Tolstoism, reduced to a sort of poem on charity and fraternity, becomes ideal truth.

THE YANKEE PRIVATEER.

BY ARTHUR HALE.

Come listen and I'll tell you
How first I went to sea,
To fight against the British
And earn our liberty.
We shipped with Captain Whipple
Who never knew a fear,
The captain of the *Providence*,
The Yankee Privateer.
We sailed and we sailed
And made good cheer,
There were many pretty men
On the Yankee Privateer.

The British Lord High Admiral
He wished old Whipple harm,
He wrote him that he'd hang him
From the end of his yard-arm.
"My Lord," wrote Whipple back again,
"It seems to me it's clear
That if you want to hang him,
You must catch your Privateer."
So we sailed and we sailed
And made good cheer,
For not a British frigate
Could come near the Privateer.

We sailed to the south'ard
And nothing did we meet
Till we found three British frigates
And their West Indian fleet.
Old Whipple shut our ports
And crawled up near
And shut us all below
On the Yankee Privateer.
So slowly he sailed
We fell to the rear,
And not a soul suspected
The Yankee Privateer.

At dark he put the lights out
And forward we ran
And silently we boarded
The biggest merchantman.
We knocked down the watch,—
The lubbers shook for fear,—
She's a prize, without a shot,
To the bold privateer!
We sent the prize north
And dropped to the rear,
And all day we slept
On the bold Privateer.

For ten days we sailed
And ere the sun rose,
Each night a prize we'd taken
Beneath the Lion's nose.
When the British looked to see
Why their ships should disappear,
They found they had in convoy
A Yankee Privateer.
But we sailed and we sailed
And never thought of fear,
Not a coward was on board
The Yankee Privateer.

The biggest British frigate
Bore round to give us chase,
But though he was the fleetest
Old Whipple wouldn't race,
Till he'd raked her fore and aft,
For the lubbers couldn't steer,
Then he showed them the heels
Of the bold Privateer.
We sailed and we sailed
And made good cheer,
For not a British frigate
Could come near the Privateer.

Then we sailed to the north
To the home we all know,
And there lay our prizes
All anchored in a row;
And welcome were we
To our homes so dear,
And we shared a million dollars
On the Yankee Privateer.
We'd sailed and we'd sailed
And we made good cheer,
We had all full pockets
On the bold Privateer.

Then we each manned a ship
And our sails unfurled,
And we bore the stars and stripes
O'er the oceans of the world.
From the proud flag of Britain
We swept the seas clear,
And we earned our independence
On the Yankee Privateer!
Then, sailors and landsmen,
One more cheer!
Here is three times three
For the Yankee Privateer!

LOST EXPLORERS AND EXPEDITIONS.

BY LIEUT. FREDERICK SCHWATKA.

Great apprehension is now felt throughout the civilized world regarding the probable fate of the two celebrated African explorers, Emin Bey whose main object was to suppress the slave trade of that region, and the better known, to English readers, Henry M. Stanley who had organized a relief expedition for the former. While nothing in the world can be much more uncertain than conjectures regarding the fate of explorers who have heretofore shown great versatility and adaptability to surrounding circumstances—the most essential qualities for an explorer—and who in the very exercise of these characteristics have thrown more doubt over their movements than would have been done by more methodical persons, yet such explorers and their expeditions cannot be placed in jeopardy without recalling the many lost explorers and expeditions that have filled up the world's history and to which they have contributed so much of a painfully interesting nature.

The most careful study and examination of the causes which have led to the losses of persons and parties engaged in exploration, fail to reveal any general rule or law pervading them all or even enough of them so that future investigators could profit by their sad experience. It seems that the turning-point for the worse in each exploration hinged on some special condition or characteristic, the avoidance of which in another case might bring on a disaster instead of averting one as intended and as experience had clearly pointed out. This is especially true where disasters have overtaken explorers who have gained well-deserved reputation in their special fields of action, while as to the disasters that have overtaken those who were essaying their first explorations but little can be based that can be of value to future attempts in the same direction.

The outside conditions that determine disaster are not very clear either, nor can much be formulated from a most careful study of them; climatic causes seem to predominate; the polar regions giving the largest number of sweeping disasters to those engaged, while the tropics no doubt come second in this particular, with the temperate zones having by far the less number. The fact that most of the civilized people are contained within the latter zones, and that all explorers come from that class, is sufficient explanation of the cause; and that the tropical regions are more like the temperate than the frigid zones is a reason for the ratio that is given above. There are other conditions governing this ratio, no doubt, but they seem more questionable and harder to prove. I have a theory of my own, based on my own limited experience and a study of that of others, that the unusual disasters in the Arctic have not been based wholly upon the severity of the climate as most people generally believe, but that that element has been largely reinforced by another that has seldom been brought out in the discussion. I mean to say that the last century of Arctic history has shown an unusual increase in expeditions having sensational objects in view, the attainment of the north pole or the reaching of a higher latitude than somebody else has reached before them. It is an idea of mine that persons and especially commanders who are willing to devote themselves to such peculiar hair-brained objects would be more liable to incur misfortune than would a more stable class who were prosecuting scientific, commercial, or other commendable

ventures. When all the Arctic enterprises were confined to scientific observations, such as those of Sabine with his pendulum experiments, and commercial undertakings, as the opening of the polar whale fisheries or the discovery of a navigable north-west passage, lost expeditions were not so numerous as when the north pole element entered the lists, although ships, materials, and provisions were not so good for the purpose intended then as at the present time. Of course the farther north one goes, the greater the risk of disaster, still I am inclined to believe that the factor I have mentioned is an important one.

Yet the most sweeping loss in the Arctic regions, that of Sir John Franklin's party of over one hundred men in 1848, occurred while seeking a north-west passage for English commerce from the Atlantic to the Pacific Ocean. Some of the criticisms on this great disaster and even a few of those by Arctic experts, were almost ridiculous and would have been comical under less painful circumstances. As most of the parties that determined more or less of Franklin's fate were very small—although a number of larger, but less successful ones, were sent on the same errand—it was heralded abroad that Franklin's party of nearly one hundred fifty men was entirely too large to enter the Arctic; none of them seeming to consider the object for which this celebrated and experienced polar explorer entered the waters of the frigid zone. His intention was to show that the north-west passage was of commercial value and could be traversed by ships of large size. Had he gone over the route in a birch-bark canoe or an Eskimo *kiak* it would have been sufficient so far as mere topographical explanation or interesting adventure for publication was concerned, but no one would have been the wiser as to its commercial value, until ships that represented commerce had passed through. Franklin's risk was an enormous one, as his object necessitated a large party that had but little chance to escape except by a naval (or water) retreat, from which he was cut off by the Arctic condition of the northern seas.

It is probably undeniable that Franklin's men, all sailors, did not conduct as well managed a land retreat in their efforts to escape as would have been done by a party of landmen versed in "roughing it"; but had his party been burdened with landmen, and a small number would have been of but little use, he would probably have compromised his main object, which was wholly of a naval character. He staked everything on a naval success, and lost; and he was undoubtedly justified in so doing. The few cases where landmen have separated themselves practically from all chances of rescue by interposing bodies of water requiring difficult navigation to cross, is far more reprehensible in that there is seldom the necessity for this one-sided composition to the party. Both sailors and landmen (by a landsman I mean one versed in land exploration) are rather suspicious of each other's powers in their respective fields. They look on them, at the least, as exaggerated, and too often this is a very mild way of putting it. The more the land or sea explorer is ignorant of the other's art, the more he seems to deny its existence or, at least, its importance. Both often unite to deny that the natives of the country where their travels are cast have any practical characteristics that can be made subservient to the purposes of exploration. There

seems to be absolutely no other way of accounting for the peculiar disasters among parties made up wholly of one class, under circumstances that would be readily overcome by the other. Sailors have made phenomenal retreats of days and weeks in length across the most terrible ice-laden waters only to starve to death in endeavoring to make their way over strips of land where experienced landmen would probably have made their travels comfortable; and the latter have been stopped and starved by strips of water that did not contain one tenth the obstacles mentioned in the naval retreats above. Both to a man have gone down or suffered horrible hardships in lands where savages of the country have not only lived in comparative comfort but have prosecuted travels fully equal to those that would have made the civilized man's exploration a success, or, at least, not a disastrous failure.

From the above I have formed the belief that if there is any one mental characteristic that is responsible more than any other for the loss of explorers and explorations—and which can be remedied—it is the failure to see the value of others' services whenever circumstances make their peculiar training of benefit to the expedition. It might be called egotism, but I am quite sure that this is too strong a word, as many of the commanders who have thus failed, certainly have none of the self-important quality we generally associate with that characteristic. It is rather that civilized people lead lives of specialties, giving undue prominence to them; and explorers are no exception to the general rule, despite the fact that their new vocation calls for the widest versatility and extensive knowledge of any in the world. In fact the knowledge needed is so general that no one person less than a genius can be expected to encompass it all, and it therefore calls for the exercise of executive or administrative capacity in selecting good inferiors to carry out the several departments. No commander can be too specialized and do this successfully. Of course in the scientific branches, botany, geology, etc., specialists, if attached at all, are assigned from the start, and they are seldom interfered with in their departments. It is not to such evident specialties that I refer. It is rather to those intangible ones that the every-day man of the world will seldom admit to be specialties, but rather generalizations in which he thinks he is quite as conversant as those whose facilities for acquiring them are better. Woodcraft and prairie lore are second nature to savages, and no persons are better in their practical every-day application; but a long experience on the frontier has shown me that few whites can really be made to acknowledge it in practice, although they would readily assent to the assertion if it were made to them in the abstract.

These remarks have been intended to apply to lost explorers and expeditions in general, rather than to those in Africa led by Stanley and Emin Bey whose supposed loss suggested the general discussion of the subject. Both of these men are trained, experienced explorers whose previous records are those of persons fully availing themselves of every opportunity presented to further their travels through unknown lands. If they (or either one of them) are lost, it is undoubtedly through agencies that no one could have foreseen or provided against; and any criticism upon their conduct would be rather of that character that any one in the same vocation could exercise upon his own past explorations as he looked back and saw wherein he could have done better. If Stanley or Emin Bey is lost, and I think the general press is prematurely sensitive on the subject from the premises they now have to base their conclusions on, it will be a repetition of the losses of Sir John Franklin, La Perouse, Behring, and others of experience, in that the

risks they took were necessary for the attainment of their objects and that they were apparently reasonable risks.

So far in my discussion I have put experience, as an essential element in avoiding disaster, rather prominently to the front, and no doubt my readers readily agree with me; for there is nothing so easy as to convince one of the usefulness of experience in almost any human undertaking, and yet I think it has been greatly overrated in exploration and by explorers. The history of far northern exploration with which I am more familiar than any other, certainly shows this. I mean by this that some explorers seem to depend upon their previous experience in some matter to an extent not justifiable by the changed condition. An exploring party can be compared to a loaded gun with hammer drawn. As the energy necessary to pull the trigger is out of all proportion to the energy displayed by the bursting charge, so the little incidents that can absolutely wreck the whole party are sometimes insignificant and trifling compared with the disaster they may have determined. An explorer of considerable acumen might have just escaped a number of such incidents and not have detected their presence or influence in the least, and at another time, working by the same methods and in the same way, one of them has upset his expedition to the point of a total failure. It seems to me, that in the Arctic, at least, some of the explorers have relied too implicitly on their former experiences and have thus brought about perils that probably would not have occurred had this same expedition been their first instead of their second, third, or fourth. As some virtues carried to excess become vices thereby, so the matter of experience if too implicitly relied upon may become more of an obstacle than an assistance. Taking Sir Edward Parry's expeditions in the Arctic regions we find them slowly accumulating disasters one after the other until the last just escaped destruction. Sir John Franklin's was much after the same course, except that its end was actually reached in a fearful disaster. The same line of reasoning I think can be put in a different and probably a clearer way in saying that the more limited or contracted a profession or occupation is, the more valuable we find the element of experience to be in its mastery; but the broader and more comprehensive it becomes, the less this same element—or at least an equal amount of it as expended in the former—would add to its thorough understanding. The art of exploration, broad as it is, is not a separate one in which people are schooled when young and follow afterward as a profession, but it is, ninety-nine times out of a hundred, an occupation into which they have temporarily stepped from some other more remunerative or at least better established one and to which they expect to return in a short time, or as soon as their exploring labors are finished. It is easy to see that if law, medicine, or theology were treated in this way that there would be more lost cases before the courts, more lost patients to bury, and more lost souls to reclaim than by the present thorough methods; and this may be given as the cause for so many lost explorers and lost expeditions.

In short it looks as if the conclusions to be arrived at were two conflicting and almost diametrically opposite ones, that those who fail on their first expeditions do so from lack of experience in some of the essential elements (an almost self-evident fact) while those who fall by the wayside after long experience, many times owe that fall to the too rigid application of that experience. Such a theory, singular as it may appear, would account for the seeming rule that explorers either fail on their first expedition or they make their most striking success with the first or second expedition and from that event steadily lose ground until they pass out of sight or astound the world with a great disaster.

One of the most fortunate phases of exploration, and one that tends more to avoid disaster than any other, is that the commander is a person who nearly always seeks the appointment with more or less ardor, and thus demonstrates his zeal (if no other quality) in the undertaking; and this element is of more value in exploration than any other that I can now recall. This is also generally true of the subordinate officers, and extends among the lower grades to a great extent. In fact on such dangerous expeditions as the Arctic generally entails, volunteering is the only method known of recruiting the party, while nine out of ten cases it can be easily made up from those who are over solicitous to be included in the crew. I have spoken rather prominently of the commander, but every one who is practically familiar with even the rudiments of exploration knows that nine tenths of the cases of loss are directly on his shoulders, either through improper management on his part or lack of management through weakness to command in cases of great peril. But to return to the fact, or what I have asserted to be the fact, that the commander is better for having, generally, solicited the expedition with more or less zeal. The already large ratio of losses would evidently be greatly increased if exploration was one of the standard professions and if it had to be selected as they sometimes are by young men, in a half-hearted, reluctant way as if it was, after all, only a choice of evils by which their daily bread must be earned. That idea once introduced into exploration, already precarious enough, and most new countries could be easily reached by after-comers following the trail of explorers' graves and bones, as we used to follow a trail over some of the Western deserts by the dead animals that had dropped by the wayside from the many emigrant parties.

There is one peculiarity about lost explorers and lost expeditions that should not be overlooked, that in which they differ radically from commercial or almost any other undertaking. I refer to the fact that a disastrous expedition is more widely published in the press than the most suc-

cessful one possibly could be, while those of moderate success are practically never heard of at all in a general way. This is more conspicuous in the case of polar expeditions than in those of other zones. It leads the popular reader to believe that the ratio of loss is very much higher than actually exists. Hearing only of disastrous expeditions and seldom of the others, readers at once infer that the majority of undertakings are so many incipient funeral processions, when in fact their rate of mortality is often less than that of the country from which the expedition sailed. I remember the saying of a prominent newspaper which broke forth in a wild editorial as a result of commenting upon a certain disaster, that "over half the parties that entered the Arctic regions for any purpose, perished"; when in fact, the ratio is about three in one thousand, counting all disasters, large and small. It is quite evident that popular opinion of lost explorations, based on only the sensational part as furnished them, is generally grossly erroneous. Up to and including the Franklin disaster, Arctic mortality of visiting white explorers had been less than that of London, and but a trifle above that of the country districts. In the tropics it is a little higher owing to the greater unhealthiness in the warm districts, while on the other side, great and sudden disasters are not nearly so likely to take place there, due to purely climatic conditions. In the stories of lost explorers and lost expeditions, only the sensational and semi-fictional adventurous side is heard by the public, and it is no wonder that they listen with fear when some alarmist heralds the peril of some well-known traveler in unknown lands. Even taking the ratio of such alarms to the number of actual disasters and Stanley and Emin Bey's chances of complete relief by themselves or others are exceedingly good. From all that can be learned at present these alarms are seemingly unnecessarily premature with nothing to base them upon except that the explorers have disappeared from constant communication and view, which happens in all exploration.

THE MORAVIAN MECCA.

BY BISHOP JOHN F. HURST, LL. D.

II.

The Herrnhut of our day is by no means a dull place, living simply upon its memories. It is calm, but busy and thriving, and has undergone a thorough assimilation to the surrounding commercial life. There is no loitering on those dearly-bought streets, for, although the gift of a generous heart, it must be remembered that the whole country was forest and marsh, save here and there an opening from which a grim castle peered out. The Moravians have drained the land, dug deep to make a stone foundation for those magnificent roads which no Roman ever surpassed, erected plain but commodious houses, and planted those lines of trees which form a picture of beauty that never passes from the memory.

Moving at right angles from the Zittauerstrasse you go up under an archway of lindens to the cemetery. The main avenue leads directly through the center, the right half being the burial place of the Sisters, and the left that of the Brethren. Each grave is marked by a stone slab about two and a half feet long and two feet broad, inscribed with only the principal dates, and raised some six inches from the ground. The graves are all in straight lines, with walks between, nicely laid in pounded stone. The inscriptions are renewed, when once faded by age, so that the oldest can

be read with ease. Zinzendorf's grave is in the center of the main walk. It contains a lengthy inscription, as does that of his first wife, who is named as countess. The remains of his second wife, Anna Nitzschmann, whom he took from the midst of his own beloved colony, lie on the other side of his own, and no mention is made of her pedigree. She did not belong to the nobility, and, indeed, by the time Zinzendorf married her he cared nothing for the parchment patents of nobility. His one and only thought was spiritual nobility. The cemetery has been used over a century and a half, and yet so large was it from the beginning that there is no crowding of graves, and there never has been a disinterment.

When the missionaries come back from their distant fields of labor, their weary bodies lie here. Loving hearts and tender hands place them away in the midst of their dead from the founding of the colony. I saw a beautiful instance of their tender devotion to the fallen missionary. The late Dr. Jaenschke, for many years a missionary in Thibet, returned, after he was worn out by severe labor, to Herrnhut, to work awhile and then lie down to rest. He was the translator of the Bible into the Thibetan language, but did not live to see it through the press. Another noble missionary, Pastor G.

T. Reichelt, who was a professor in England some time, and a long time a missionary among the Kaffirs of South Africa, is also back in Herrnhut, and is spending some of his spare hours in seeing through the press the New Testament, in Thibetan, which Jaenschke had prepared. Pastor Reichelt, who knows all the paths and people of Herrnhut, was good enough to accompany me during my stay. I had happened on a fortunate day, for no proofs had come that morning from Leipzig, and so the good man gave me the benefit of his time. As one sees Jaenschke's new grave and the inscription upon it, with a verse from John's gospel, in Thibetan, and the grave itself surrounded with wreaths, he can not help knowing the Moravian's love of his own people, while he goes into all lands in search of strangers. While Jaenschke did not live to see his Bible through the press, he did live to complete his English and Thibetan dictionary, a large octavo, which appeared recently in London. It is a triumph of philological research, but is only one of the many thousands of similar character by which the Moravians have enriched the literature of the world, and broken down the walls of languages and dialects, and thrust the Gospel into regions which the larger churches had never learned to penetrate.

The view from the observatory is exceedingly beautiful. The panorama embraces all the collateral Moravian settlements. Berthelsdorf lies out a half mile distant, while Bautzen is in another direction. Niesky, where Schleiermacher studied when a boy, is farther off. Away beyond a group of hills is the grim and gray castle of Friedland, the home of Wallenstein, the opponent of the great Gustavus Adolphus on many a battle field. Wallenstein and Zinzendorf—nowhere does history furnish a more striking contrast. Zinzendorf did not love the warfare of lead and iron, although his ancestors had been distinguished for daring on many battle fields. He aimed at other triumphs and did not fail. Wallenstein, taciturn, far-seeing, was intent only on undoing by the power of his sword the work of Martin Luther. Both are now sleeping. Of the two homes, Friedland and Herrnhut, it does not take long to decide to which the world owes the more and which it loves the better and will remember the longer.

The museum in Herrnhut consists of articles precious to Moravian memory. In the many countries where the missionaries have labored they have collected objects illustrative of the life and habits of the people, and sent them back to Herrnhut, to tell their part of the story of the far-off work. The South Sea islands, the Greenland and Labrador coasts, upper India, the American colonies, and many other regions are well represented in the rich collection. The Indian articles from the region of Bethlehem, the cradle of the American Moravian church, would be valuable even in the Smithsonian Institution.

The library and archives are in charge of Pastor Emeritus, Alexander Glitsch, a man of profound learning and the editor of the monthly organ of the Brethren, *Der Brüder Bote*. One can readily see that there has been no attempt to make a miscellaneous collection of books. The Brethren have gathered only what bore on their own history, and have received only what has come to them in the way of donations, or what their own church has produced. And that it has been productive in literature, no one can deny. In proportion to their numerical strength, the Moravians have unquestionably produced more books, and better withal than any other religious body in the history of the church. They are never boastful, deal but little in personal matters, and make their subject speak for itself. When treating other topics than their own history, it would be im-

possible to tell that a Moravian is the author. The library has, as its foundation, the great library of Zinzendorf himself, which came to him as a heritage from his noble ancestry, and also that of his wife, who received hers in a like way. Both collections seem to have been large, and in close relation to the best Protestant life of Germany from the time of the Reformation down to the eighteenth century. The greatest rarity which came as an original gift, is a Hebrew Bible, a very old impression, and once the property of Zinzendorf. Pastor Glitsch says that there is good ground for believing that Zinzendorf came into possession of it when a student in Halle. It once belonged to an Andreas Weslingus, and in itself has but little claim to distinction save the distant day when it left the press. But there are bound with it, at the beginning, a number of leaves containing manuscript notes of all the principal German reformers, in Latin, Greek, and Hebrew. The leaves containing them seem to have originally belonged to the Bible, purposely appended for the writing of choice hands. Luther, Melancthon, Bugenhagen, Cruciger, Major, Edenberger, Regiomontanus, Stigelius, and others have written here, one after another, as though in an album. Melancthon, queerly enough, signed himself "Melanthios." The work is without parallel in the number and proximity of autographs and sentiments of the great reformers.

The library is very rich in church history. There are, first, works in the general department, and then in the special confessions. A number of original editions of Luther's, Melancthon's, and Zwingli's writings are to be found under the rubric of the "Evangelist Church." There is probably no library where there is a better collection of works on the Salzburg emigrants, and the Mennonites are hardly less represented. Pietism and the Halle reform under Francke are very naturally, fully treated, for it was in that atmosphere that Zinzendorf received his first impulse toward that converted life which he was wont, in later years, to call his "passion." A rare collection of maps, consisting of two hundred ninety five sheets, mostly from Hohmann's press, is one of the geographical treasures. There are some psalters and other devotional works from the pre-Reformation period, but these are only accidental, having evidently dropped upon the shelves as family bric-à-brac. Some of Luther's original editions have come in the same way, such as his *Ermahnungen* (1525), *Creuel der Stillese*, various sermons, and *Symbola des Glaubens Christi* (1538), and other works, mostly from the press of Hans Luft. There are also original editions of Zwingli, but none of Melancthon. In practical theology there are many valuable works. The Moravians have always been a singing people, and their library is rich in psalmody. They have been careful to preserve not only all their own editions of hymns and psalms, in German and English, but in the Creole, Greenlandic, and all other languages and dialects into which their missionaries have translated their hymns. There is here, among the sermons, a volume of special lectures delivered by Zinzendorf in "Fetter Lane Chapel," the identical place where John Wesley says of himself that "one night about a quarter before nine o'clock, as one was reading Luther's preface to Paul's Romans, my heart was strangely warmed."

There seems to have been no narrow notions in the accumulations here. For example, there is a large series of shelves, extending from floor to ceiling, occupied with polemics, where every work that could be found, or can still be met with, against the Moravians, has found a place. These good people never seem to care about what the bitter Fresenius, or any one else, has chosen to write against them. They have never been controversial, save in regard to

Zinzendorf, but have listened to what their foes would say, treat it kindly, and preserve the record.

The bibliography of ante-Moraviana, preserved in the library of the Brethren in Herrnhut, is not only a precious library in itself, but is the only means by which the outgivings of this class of authors have been rescued from oblivion. There are here Baumgarten's *Bedeutung*, Benner's *Herrnhuterei in ihrer Schalkheit*, Schimmeyer's *Herrnhutische Rinderfest*, Schütz's *Herrnhutianisms in Unce, in Literis, in Tumore, et in Dolo*, and Volck's *Entdecktes Geheimniss der Bosheit*. Apologetical works are also to be found, not only all in this line by Zinzendorf and Shaugenberg, but also by Dutch and English writers. The history of the Moravian missions is treated in many languages, and all the works are classified according to the best biographical principles.

The library has recently come into possession of a valuable series of volumes, giving in neat manuscript the entire history of the Hussites, which constitutes the direct Moravian "Origines." The work embraces the entire record of the Moravian Hussites. It was found only recently in an obscure house in old Moravia, and seems to have been written by many hands through several centuries and to have been preserved in a marvelous way from the heretic-hunters of Austria. It consists of about twelve folio volumes, very thick, and in perfect preservation. This priceless collection is now, at last, in its right place. Any one who hereafter wants to write on the Hussite Reform will be compelled to do some of his work in the Herrnhut library.

One would make a mistake to suppose that a somber and abnormal religious atmosphere prevails in Herrnhut. Nowhere can one see brighter faces, or come in contact with more cheerful spirits. The little railway station, where I waited for the train a half hour, was a scene of as animated conversation and as rich anecdote as I have met with anywhere in Germany. Music prevails everywhere. It seemed to me there was a piano, or some instrument, in every house. You hear the notes of music in whatever street you walk, and at any time of day. The Moravians have always had a taste for dancing, and make no prohibition of the amusement in their own beautiful Herrnhut. Festivities are frequent. Lecturers visit the place, by invitation, and a keen interest is kept up with the great outlying world. The days of persecution have long since past, and the same thrift and economy and sweet simplicity prevail as a century ago.

No one can visit Herrnhut without an admiration of the genius and character of Zinzendorf. His mother was the

real inspiration of his life. It was her example that shaped his converted life. She was the one who urged him to the great giving which culminated in the settlement of the Moravian colony on his estates. His manner, always magisterial, was that of a nobleman, whether in the West Indies, in Scandinavia, in the midst of Indians in Pennsylvania, or among his spiritual children in Herrnhut. He had been a laborious student in Halle, and if Pietism had never done anything more than to produce him, and, later, to nurse Schleiermacher into strength, it would not have lived and sorrowed and been persecuted in vain. Zinzendorf was a scholar withal, and carried his taste for learning with him through life. The thorough Moravian schools, whether in America or Germany, take their origin from him. He would have no slovenly work done with children. He never could tolerate the literary pretender, and in controversy he knew very well how to pull off the mask from an arrogant foe. He was thoroughly practical, and oversaw all the departments of the brotherhood in Herrnhut, as well as in other younger communities. He slept little, but threw his time into his great work. He held a busy pen, having written no less than one hundred fifty publications.

We hardly know how it has come about, but it is a fact that nearly all his public addresses and sermons have been preserved word for word. These are still, for the most part, in manuscript, and will never be printed, so large is the mass. It would seem that an attendant was with him, probably at the instance of the Brethren, whose sole business was to serve as his secretary, and make an accurate short-hand record of all his utterances. These manuscript works have a special place in the library, and must ever be a treasure for all students of not only the personal history of Zinzendorf, but of the pure and beautiful brotherhood which he founded. His work was peculiar. His blood was blue and gentle enough to satisfy any stickler for a distant origin, but his heart was full of sympathy with the needy and pure. He was brother to the lowliest man who ever walked beneath the lindens of Herrnhut, or slept in a skin-hut in Greenland. His community was like himself. It has never known a quarrel. All strife dies out in such an atmosphere. The whole history of the church which he founded, and was compelled to found, because the state church hunted it well-nigh to death, and would not tolerate it within its fold, is a singular record of purity, simplicity, and uniform doctrine. In missionary zeal it is the romance of these two centuries. Its field has always been both hemispheres, and would have been a hundred, had the world's map been large enough to satisfy its thirst for moral triumph.

(The end.)

TALKS ON MEMORY.

BY PROF. WILBERT W. WHITE.

II.

Isaac Taylor says: "The memory is susceptible of very great improvement by exercise; and, on the contrary, becomes almost torpid if neglected. The training and exercise of the memory should therefore be a principal business of education." "Stokes on Memory" says: "Those who have a good memory are generally thought to be 'gifted,' and are said to possess an 'inestimable blessing.' It is not sufficiently known that a 'bad memory' can be made good, and that a good memory may be made better by judicious treatment." Such words as these, if true, should encourage

those who have well-nigh abandoned the hope of improving their power to memorize.

It is true in a sense that memory is a gift. It is just as true that it is acquired. The memories of Wallis, Napoleon, and Shakspeare may be accounted for on the ground of special natural endowment. Yet even these marvelous natural memories were better because of the use which their owners made of them. Music also is a gift which in some measure is presented to every human being. Few are endowed with the genius of a Wagner or a Mendelssohn, but small indeed must be the natural gift of the person who is unable to carry

"Old Hundred," or "Yankee Doodle." The charge of inability to sing or remember lies not so often at the door of nature, as at the door of *inexcusable neglect*. Too often the secret of failure lies in the words of Isaac Taylor quoted above—"becomes almost torpid if neglected." Good memories should be the result of proper use and consequent development of moderate natural power. Surely here is opportunity for the much-needed plea in behalf of memory training. No one need be alarmed by the fear of over development of this particular faculty to the exclusion of others of equal importance. The proper training of memory necessarily involves the development of mind as such, for it brings into use the laws by which all mind really acts.

What are the schools doing in the way of memory training? Nothing as such. What about the teachers? There are many notable exceptions, but as a rule the teachers are assigning lessons, and hearing recitations. *They are not teaching methods of study as they should.* Thankful indeed would be many a scholar, and many hours of digging and pounding would be saved the average pupil if even only now and then the teacher would spend a few moments of the recitation hour in suggesting how the next lesson should be learned. Instead of this, it is too often true that the teacher who by dint of years of work has fallen into fairly good methods in his own study, conscientiously withholds the suggestions which would be so welcome, on the ground that the pupil should discover them for himself. What is the result of such a proceeding? It makes the school less and less what it should be, viz.: *a place where will in accomplishment should be acquired*, the special directions for work being given. The *What* in school is not so important as the *How*. The *what* is usually well-known to the pupil. It is given in the familiar words, "The next forty pages," or "The next seventy lines." In some instances the pupil appalled by the task, resorts to improper and harmful methods; in other cases he is discouraged and abandons the field, concluding that he never was made to be a scholar. Surely there is need of a change here.

Every teacher should give much attention to methods of work. Memory training, which is really mind drill, should be taught in the schools. Every pupil at a comparatively early age should become acquainted with the laws of his mind and should be trained to a systematic and proper use of them. With all the children properly instructed in this subject, the time will come when professional men at and past middle age will cease to write such words as the following: "If I had known and followed method from my youth, I would rather be the possessor of the results than of fifty thousand dollars to-day. My attention has but lately been turned to proper memory methods and a new era of intellectual activity has opened up before me."

But some one asks about the memory of the ancient and the savage. These had no system and yet their memory is proverbial. This is quite true. The ancients as a rule did possess good memories. Poems containing thousands of verses were handed down in memory, through many generations. The Indian says, "God gave the white man a note-book because He knew he could not remember." Now, there is more than one explanation for these exceptional memories. One reason lies in the fact that fewer things occupied the mind. Neither the ancient nor the savage busied himself about so many things in a week as the average modern thinks of in a day. One important principle in remembering is to think of but two things at once, while the majority of persons in these days seem to find it necessary to think of about twenty things at a time. It is true, moreover, that many of the helps of to-day are injurious to the memory.

Our forefathers knew the Bible by heart. We refer to the concordance when we wish to find a passage of Scripture. The Indian does not recognize the fact that the pencil and the note-book are largely responsible for the white man's poor memory. No uncompromising warfare is declared against the note-book. It has its place, but it is used entirely too much out of its place. *We should write to impress, not to remember.* Napoleon we are told wrote on a slip of paper the name which he wished to remember, and then threw the paper away. He wrote to get the impression through eye and hand as well as through ear. He threw the paper away so that his memory would be given the responsibility of reproduction.

Memory is rightly jealous of distrust, and she feels herself slighted when the note-book is resorted to in the most trivial affairs. When we make a memorandum we practically say to memory: "You are not to be trusted in this matter. I must put it down in this book." Having treated the memory in this way for a time, when we ask her to retain something for us, she will intimate that it will be altogether safer to use the little book. In substance her thought will be, you have slighted me so long that it is difficult to say what I might be tempted to do, and when I might be tempted to do it. Thus a servant addresses one who occupies the master's place. The servant now is master and the poor slave carries his memorandum book, his notes, his manuscript, even into the sacred desk for very fear. Memory the queen, yet our servant if we will, has been too long displaced by note-books, alarm clocks, and various other mechanical contrivances. We must ask her pardon. We must assure her that there has been no malice in our hearts. We must take her into our confidence, treat her properly, and she will be true to us.

The great secret of strength of memory in the savage and the ancient lay in the *use* of the faculty. This was not an intelligent use. It was a necessary use. If you had asked him how he remembered, he would not have been able to tell you. We should use our minds intelligently. The realm of the possible in knowledge is continually widening. The realm of the possible in memory culture is surely equal to the realm of the real in the past. It is believed to be vastly more extensive.

The term MNEMONICS properly includes all systems of memory training. Its definition is, "A system of precepts and rules intended to assist the memory." In the popular mind, however, mnemonics stands for artificial, cumbersome, useless contrivances. This is because many systems of mnemonics have been more artificial than natural.

The first system of mnemonics is referred to the Greek Simonides, who flourished 500 B. C. He invented the topical or locality method. He is said to have been led to this by noticing that he was able to recall at once the names of a number of persons in connection with the positions occupied by the different persons at a table. Simonides' plan was to use an imaginary building well furnished with doors and porches and windows and halls. This building he knew thoroughly in all its parts. The parts he always thought of in a certain order. When he wished to remember a number of facts he simply went in mind through his building, attaching the facts to be remembered to different parts of the house. It is said that from this system we have the phrases, "In the first place," "in the second place," etc. Cicero and Quintilian both refer to Simonides with favor.

Many systems of mnemonics have been devised. It is said that more than one hundred different treatises on the subject have been issued. Each one of these, without doubt, has contained many good suggestions. However, the ten-

dency to artificiality in the great majority of the books on memory training is to be deplored. In the use of many of the suggestions made, there is danger of weakening the memory by forcing it to make arbitrary connections between things. These artificial methods may be illustrated by the following: You wish to remember in order the names of the presidents of the United States. You first make out a list of images or pictures and perhaps place them in order in imaginary squares on the wall of your room. You take for this purpose common objects, such as pump, stove, horse, etc. You then think of Washington beside the pump in the first square; Adams warming himself by the stove in the second square; Jefferson riding a horse in the third, etc.

Many recommend that a list of one hundred words be memorized and that these be used as hooks or pegs on which things to be remembered may be hung. A Latin mnemonist arranged in his mind, according to the letters of the alphabet, the names of twenty-four animals, viz.: *asinus, basilicus, canis, draco, elephas, felis*, etc. Each of these we are told he divided into four parts. This gave him ninety-six different objects to which he attached in order anything which he wished to remember. One would think that these hooks would soon become overloaded. It is a striking fact that few systems as such have been harnessed to the true psychology. The expositors in mental science have been sound in the main, but like many others they have depended too much for success on their soundness and not enough on practical illustration thereof.

A word as to the true philosophy of memory. The *Quarterly Review* of 1813 truly says that the most approved philosophy asserts the dependence of memory upon two leading principles, attention and the association of ideas. It follows, therefore, that whatever tends to concentrate attention and direct association contributes to its improvement.

Memory depends on impression, which depends upon interest and attention. These in turn depend upon a recognition of the natural relations which exist between ideas as they are presented to the mind. Ideas exist and can be recalled only as related to other ideas. Our minds act, continually going from one thought to another. To observe, classify, and apply these natural principles of suggestion is the business of the instructor in memory.

An experiment is here suggested to each reader of this article. The writer is not aware that it has ever been used for the purpose now mentioned. Starting with the word Washington, write down one hundred words just as they occur to you. Let your second word be the one which Washington naturally suggests to you. Possibly it will be Capitol. It may be President. Take the word which first comes into your mind. In the same manner let the third word be suggested to you by the second, the fourth by the third, and so on. Be careful that the third word is not suggested by both the first and second. Drop the first entirely, and let your mind go from the *second alone* to the third. Having written this list of words, you will have furnished yourself with a cheap but very useful mirror of your mind. If you are able to use this mirror you may discover some very serious defects in your mental processes. You may discover that you think along certain lines too frequently. You may discover that you are using superficial principles quite too much to the neglect of more important laws of mind. You will thus be led to avoid certain linkings and to encourage others of a more philosophical nature.

A very important principle, that nature's order should be followed, is clearly exemplified in the following as related by Upham: A person once boasted to Foote, the comedian, of the facility with which he could memorize, when the modern

Aristophanes said he would write down a dozen lines in prose, which he could not commit to memory in as many minutes. The man of great memory accepted the challenge; a wager was laid, and Foote produced the following: "So she went into the garden to cut a cabbage leaf to make an apple pie; and at the same time a great she-bear, coming up the street, pops its head into the shop. What, no soap? So he died, and she very imprudently married the barber; and there were present the Picininunies, and the Joblilies, and the Garyules, and the great Panjandrum himself, with the little round button at the top; and they all fell to playing catch as catch can, till the gunpowder ran out of the heels of their boots." The story adds that Foote won the wager. It is very evident that statements utterly disregarding the order of nature and events, must defy, if carried to great length, the strongest memory.

Equally important as the foregoing, is the *selection* of material to be remembered. Many things must be refused altogether. Attention must be concentrated on few things comparatively. Many things, too, should be used with the distinct understanding that they are not to be permanently retained. Then what it is desired to remember *should be mastered*. "Beware of the man of few books." Why? Because he is acquainted with them and can use his knowledge. Paucity of ideas is not always a curse. To many people it would be a great blessing if they possessed the right kind of ideas.

How shall we forget? When Simonides went to Themistocles and wished to teach him the art of remembering, Themistocles said, "Rather teach me the art of forgetting." We can forget only by occupying our minds with other things. Just as the darkness of a room is driven out by bringing in the light, so old and distasteful thoughts go from us only as new and pleasant ones take their places.

Space forbids discussion of other interesting questions, one of which is, Do we ever really forget? Be this as it may, all our experiences enter into the real result we call character. Of this, Dr. David Swing, on the subject "I have forgotten," beautifully says: "That all should remember very much and remember many things very long is evident, but it is also evident that the human mind was made for an unloading as well as for a loading process. Great memories are exceptions, and the lack of them should not be mourned over. Let us accept of the situation because of the reflection that these things once loved and now forgotten did for the mind and soul a service of infinite and perpetual worth. The sentiments which were awakened by these lost books and poems and music were made the inalienable quality of the mind, and it will never be again the crude kind of soul it was before it marched through the land of letters. The student forgets the items of Homer, Dante, and Milton, but he will never forget that he was in great company while he was hanging over those treasures of the human mind. To ask him what Homer or Dante said is absurd, because the reward comes not in the memory of Homer's words or Dante's words but in the ability to stand any instant upon that height to whose summit those divine hands led the heart years ago. . . . Memory may thus be as open as a coarse sieve, letting through its meshes things great and small, and yet the mind may be little injured because those lost things built up faculties, tastes, and feelings which form a permanent part of the character. We may have forgotten the laughable things in Charles Dickens, but he taught us to appreciate the witty and grotesque; we may have forgotten the details of the pathos of Little Nell, but our eyes will always shed tears the more easily because we once walked with that novelist through some of the dark valleys of man's world."

LOUISA MAY ALCOTT.

BY HARRIET PRESCOTT SPOFFORD.

A singular combination of opposing influences dominated the youth of Louisa Alcott. It is to be doubted, if any woman ever before achieved literary fame and fortune under more discouraging material circumstances,—or what would have been discouraging to any one placed in the neighborhood of less noble natures,—or was ever led up to her attempt under more fortunate inheritance and training; and a great part of her excellence consists in the way in which she conquered one with the other. To have been born a May, and of the strain of the Sewells and Quincys, as she was in being born of her mother, was a birthright not to be bartered; to be the child of her father was already a liberal education; for it was to be made of a clay all in-kneaded with lofty thought and aspiration. She herself always acknowledged her debt to her mother, in an idolizing reverence; and she surely paid her debt to her father in loving care and tenderness. I remember one morning that Mr. Alcott spent with my husband and myself, many years ago, when his swift fancy, and slow speech, his uplifting habit of mind, his large charity, his beautiful benignity, all brought into play by the brilliant and chivalric spirit that met him, made it seem as if we had been visited by an angel in our Eden; and I have often thought since then what it was to her to have been bred and taught by such a being as that, to have lived in the daily receipt of such high thoughts, to have inherited something of such a nature. Possibly Louisa was indebted to her father in quite another fashion also; since she may have made the rebound into the practical and the successful through the pressure of exigencies arising from his life in the impractical.

Brought from her birthplace in Germantown, Pennsylvania, to Boston, in her third year, she began at once a career illustrative of the circumstance that a birthday the same as that of Christopher Columbus, Sir Philip Sydney, and Wendell Phillips, was still sufficiently under the same stars for its last owner to have received some of the daring spirit of the adventurer, and of the unselfish courtesy, and the rebellion against unrighteousness of the others. The runaway excursions of the little child into the waste lands almost outside the town, where she ate with the unwashed and unkempt children resorting there, the crusts and cold potatoes which they had begged from door to door; the hours spent on the Common among unknown boys and babies; the night when the crier found her asleep on a doorstep in the arms of a big dog; the day when she was pulled out of Frog Pond by a colored lad; all these tell of a natural vagabondage and spirit of goodfellowship which was by no means at difference with the feeling of that home where neither the father nor the mother found anything human to be alien to them.

In this home her education was conducted according to schemes and ideas which were new with us at the time, although they are now all but universal; the chief ideas being in the direction of an endeavor to teach the children to think for themselves and to learn nothing by rote,—the development of mind and soul. Much of Louisa's nature might be known from the character of her chosen studies, by the way, her dislike of mathematics and similar learning, and her love of history, geography, and memorizing, and by her favorite books in this early time,—*Pilgrim's Progress*, *Miss Edgeworth's tales*, and the old, old, but ever new, fairy stories. Later, Emerson, Shakspere, George Sand, Goethe, George

Herbert, and Coleridge, gave her the reading she liked best,—inharmonious as the names seem, until you rise with them to the broad level where all great things merge. But books of all sorts were her playthings from the cradle, and always her friends. With her father to read to her and the rest, giving a fresh illumination of his own to every page, to go over every Sunday, as she somewhere says, the state of the little consciences and the conduct of the childish lives, to walk with them daily round the Common,—walks which only those can know about who have walked with Mr. Alcott,—with regular tasks of housework and fine needlework, the children's development went on roundly and symmetrically, if through some anxiety and trial, and of course all the better for the romping exercise in which Louisa's long legs took such joy that she used to wonder if she had not been, in some previous rudimentary state, a deer or a wild horse in the pampas, being always a little more vain of her ability to walk twenty miles on a stretch without fatigue than of her ability to write a book.

Her father's school very soon met with the opposition which conservative people, so-called, manifest toward anything new or requiring thought, anything of a kind beyond easy every-day comprehension, and he presently found there was room for it in his own house. After he admitted a negro boy among its pupils there was no room for it in Boston; and when Louisa was eight years old and had already begun to write little verses showing a love of nature, he went to live in Concord.

What free and rich and happy days were those now given to her, with her sisters and with the Emerson and Channing and Hawthorne children; days, she declared, the happiest of her life. Here in the barn the old fairy stories were acted out to the letter, Cinderella, and Jack and his Beanstalk, and all the crew, becoming real as life; here pilgrims, with staff and scrip and scallop-shell, imitated other pilgrimages, and elves and mermaids haunted the woods and brooks in the person of the child and the playmates whom she led. Perhaps Hawthorne seized from some of them the idea of the sylvan masquerade of the dreamers in his "*Blithedale Romance*." And here, too, the stories began to be told which have delighted the hearts of all the children of later generations,—told at first in bed, and afterward written out till there was a whole library of them, with illustrations by the author's own small hand. And what an atmosphere was that of the old town for a soul like hers to gather from and set its crystals in, an atmosphere saturated with the thoughts of an Emerson, a Channing, a Thoreau, a Ripley, to say nothing of Hawthorne's wizardry, or of all who came and went, of rich and strange. It would seem as though strong-winged seraphs might have gained form and concrete being there. Louisa was only fifteen when she began to write romances after this sort, and went wild over Goethe's *Bettina*; at sixteen she had written a little book of *Flower Fables* which was published some half dozen years afterward.

There was something like a paradisiacal enjoyment in this home of hers, for all the philosophic shortcomings, for it was the home of pure spirits; and although there was but a scanty income to support its low living and high thinking, yet the friendless girl, and the hungry tramp, and the wandering reformer, the dreamy thinker, the fugitive slave, were

given food and shelter; and Louisa's first pupil was a black boy whom she taught to write on the hearth with charcoal. When the family moved again into Boston, the father busy with classes, the mother receiving a salary as a missionary to the poor, the sister Anna teaching, and Louisa attending to the household affairs, the change from the wild full liberty of her rustic life was hard to bear; she said she felt like a caged sea-gull. But her strong gay spirit rose to meet and surmount the trial and make what answered for contentment out of it, all the same. The cheerful evenings here when the father brought word from the world of poetry and philosophy, the mother from the great dark underworld of poverty and sin, the sisters from the schools, where they taught and were taught, atoned for the dreary days to her. Then, too, the story writing went on, although for the time it was more in a dramatic form than otherwise, and characters were dressed, and properties were made, and plays were acted, —five parts to one player—and Louisa stalked across the kitchen stage, a Hamlet to her heart's content. A little while of this, and the sober realities began to assert themselves and to confront the dauntless nature of the girl. "Fortunately," she says, "we had the truest, tenderest of guides and guards, and so learned the sweet uses of adversity, the value of honest work, the beautiful law of compensation which gives more than it takes, and the real significance of life."

Louisa was sixteen years old when she had her cluster of twenty little scholars, and from that on, sometimes as private governess, and sometimes with a class, she taught for a number of years. But at nineteen the first step in actual practical authorship was taken with the publication of a story of hers in a pictorial weekly newspaper, a story paid for by a five-dollar bill. Not long afterward ten dollars was received by her for the "Rival Prima Donnas," which she had the courage to dramatize and which the manager of the Boston Theater had the courage to accept, although it never reached the point of representation, and all the emolument it brought to her was a pass to the theater for the winter. She had herself then a strong idea of going upon the stage, but was hindered, and only succeeded in having a farce of her own composition put upon it instead. That she had much dramatic ability is certain, and Mrs. Moulton says that her Mrs. Jarley, in the wax-work business, is quite the best bit of broad comedy that she remembers.

But all this time, while she taught and wrote and sewed and did whatever came to hand, and in the summers gathered fresh strength at Concord whither the family had returned, she was living a life through which bugle blasts were thrilling, for she was in the inner circle of those great souls who were full of hopes and plans for the advancement of the race, for the liberation of thought, for the freedom of the individual, and for the cleansing of the country from its great stain and sin. At the house of Theodore Parker, whose character was the suggestion of Mr. Power in her story of "Work," she met Sumner, Garrison, Phillips, and many old and many new friends, and drank in inspiration and was filled with purpose like new wine; and when the Civil War broke out she was among the first of the women who offered themselves a sacrifice to their country in hospital service. It was a genuine sacrifice in her case, for the sights and scenes of suffering, the exposures and fatigues, upset all her rude health and sent her home with shaken nerves, poisoned by fever and pain, from the effects of which she never altogether recovered.

The first literary result of this experience was her book of "Hospital Sketches," which opened all gates before her and had a more marked success than her novel of "Moods" printed previously, and cared for by her sufficiently to be nearly re-

written at a subsequent period. Three years after the publication of "Hospital Sketches" there were enough good stories for her father to take the collection to a publisher, who, however, asked instead for a single long story for girls; and in a few weeks had the first volume of "Little Women" in his hands, the story being an idealized transcript of her own and her sisters' lives. She had been abroad as the companion of a friend in the interval since the appearance of "Hospital Sketches," had visited Germany, Switzerland, France, and England, had met Mill and Lewes and Jean Ingelow and other of the English celebrities, knew the world, and was as nearly ready for her mature life-work as it was possible for her to become. Within six months of the publication of the first volume of her "Little Women," the second volume was ready, and she sprang at once into riches and fame, the reception of the books being such that, when they were followed by "Little Men," advance orders were on hand to the number of fifty thousand copies. All that Frederika Bremer was to an elder generation, and very much more, she was to the multitude that received her; her storied people were real to them, and where they can they follow today the fortunes of those whom the various characters are supposed to personate. The clamor and demand were so insistent that they had to be heard, and every Christmas now brought the delight to the children of a new book by Miss Alcott. "An Old Fashioned Girl," "Eight Cousins," "Rose in Bloom," "Under the Lilacs," "Jack and Jill," "Work," "Silver Pitchers," "Proverb Stories," and six other volumes of collected stories, reaching them in quick succession, and a "Modern Mephistopheles" being given to older readers, and the demand still at its height when the tired brain rebelled, the great heart failed, and after only fifty-six years of life the writer better loved by the children of America than Shakspeare himself, was with us no more.

As Louisa Alcott set out to work, she worked to the end; there was no time in her life in which she rested; the blade wore thin, and broke, and fell, but there was not a stain upon it. Every summer, to be sure, she took her pleasure with her dear ones in the sweet old town through which the sleepy river flows; her wit and will had made it possible for them all to have pleasure and comfort and increase of honor, and she had unspeakable satisfaction in that; and when the time for the pen returned she went away to some chosen room in Boston and wrote in a white heat, and only came out of her retreat with her story done and herself drained for the time being of life and strength, most of her books being written thus, although she was busy with "Little Men" while in Rome on her second European journey. Possibly she failed to write much that she would have liked to write in the way of vivid and powerful imagination, through the urgency for the kind of work which others liked best, which brought her wealth and triumphant success, and which in that light, and in the dependence of others upon herself, she felt it to be her duty to furnish, duty being always her trumpet-call. She had especially wished to prepare a memoir of her great-hearted and great-souled mother, and she would have done it well, for little given to descriptive flights of idle word-painting she was very skillful and keen in her delineation of character. But she was herself the best example and illustration of that mother's power and worth.

Dreaming no time away that could be better used, although she loved castle-building; having no fancies or notions or affectations as to hours or inspiration or tools or materials; writing in any corner, on a flat book on her knee, with any sort of pen and paper; often waking at night and thinking out her plans and pages when she should have been asleep; it was impossible for her ever to be very dull or wasteful of her

powers; she had moods both of gloom and of gayety, but she was always their master, and her interest in every great cause was quick and tireless. In person very tall and somewhat stately, with thick brown hair and marked features, she was not perhaps beautiful, although there were those who thought otherwise, but she was attractive through the wholesome spirit that looked from her beaming gray eyes and spoke from her mobile lips. Frank and fearless, with no mercy for pretense, but with much mercy for want and sorrow and even for the dreamy ideality which she did not share, and always able to separate the sin from the sinner, her own mental and moral fiber was wonderfully healthy and fine and seemed to deserve more years on earth for its perfection and expansion. If into her life there came no great crowning and absorbing love such as husband and

and children give, she had the delight of the boundless interest of a whole generation of youth; and some compensation for the great sorrow brought her by the death of her adored mother, and of her sister May in the next year but one, came in the gift of her sister's baby confided by its dying mother to her care; meanwhile the sons of another sister had been adopted into her deepest affection, so that she was never alone in the world or without bonds of close love.

The death of her father but a few hours before her own death gave a last stroke of poetry and pathos to her whole career, as if heaven itself pronounced her work done and called her into rest with the same dear companionship. Dying far too early, she is one of those concerning whom you feel a future life to be an absolute necessity for the completion of their promise and their growth in this.

SCIENTIFIC TEMPERANCE.

[The letters which follow this note, making our symposium on temperance, are from learned and eminent physicians, located in different parts of the country. The effects of alcohol on the physical nature of the drinker, are peculiar and difficult to explain. It is only physicians who have made the human system a study in the schools, and especially in their practice, who can write intelligently of the woeful dangers to which a man is exposed when he becomes a tippler. We have selected the writers of these letters with great care, not knowing their personal views on any phase of the temperance reform, hence it is pleasing to us that they vie with one another in their testimonies to the dangers of even a "moderate" use of alcohol.—EDITOR OF THE CHAUTAUQUAN.]

1. From Dr. William A. Hammond.

I shall restrict my remarks to the effect of alcohol upon the nervous system. It is here that the most striking evidences of its most poisonous influence are seen. The condition of drunkenness is unfortunately so well known, and that of delirium tremens (a still higher grade of alcoholic poisoning) is likewise so common that I shall not dwell upon them, terrible as are the phenomena that they exhibit.

But there are many diseases which physicians well know are caused by alcohol, but which the public generally is not aware are produced by this agent. Among the chief of these is General Neuritis, a chronic inflammation of all the nerves of the body, including the brain, and which is characterized by convulsions, trembling of the muscles, paralysis, disturbances of the sight, the hearing, the speech, and of all the mental faculties, with sometimes a marked predisposition to commit suicide or murder.

In addition there is a long list of diseases of the brain, of the spinal cord, and of the nerves, which result from alcoholic poisoning.

OF THE BRAIN:—Cerebral Congestion; Cerebral Hemorrhage with its consequences, apoplexy and paralysis; Meningeal Hemorrhage; Cerebral Thrombosis (a disease in which the veins of the brain become closed by clots); Softening of the Brain; Aphasia (a condition in which the function of speech is suddenly abolished); Acute Cerebral Meningitis; Chronic Cerebral Meningitis; Abscess of the Brain; Multiple Cerebral Sclerosis (a disease in which the brain becomes indurated in patches and of which tremor is a characteristic symptom); every variety of Insanity including general paresis.

OF THE SPINAL CORD:—Spinal Congestion; Antero-lateral Spinal Sclerosis (a hardening of a region of the spinal cord, producing paralysis and rigidity of the limbs); Locomotor Ataxia (one of the most fatal of all diseases and characterized by agonizing pains and loss of the power of locomotion and various affections of the internal organs).

CEREBRO-SPINAL DISEASES:—Epilepsy; Chorea, or St. Vitus' dance; Multiple Cerebro Spinal Sclerosis (another one of the affections characterized by tremor); Athetosis (a remarkable disease which I was the first to describe and which is now well recognized both in this country and in Europe. In this affection the fingers and toes are kept in involuntary and constant motion. The case on which my description was based was one in which the patient was in the habit of drinking sixty glasses of gin daily).

OF THE NERVES:—Anæsthesia, or abolition of sensibility; Paralysis Agitans, or shaking palsy; Neuralgia in all situations; Neuritis, or inflammation of the nerves.

In addition to being the exciting causes of many diseases of the nervous system, alcohol probably predisposes to various others in which no direct relation can be traced. Neither does its action stop here, for the descendants of persons addicted to the excessive use of alcohol are liable to various affections of the nervous system and there is conclusive evidence to show that offspring generated during a fit of intoxication of either parent are often born idiotic. It is not difficult to account for this marked proclivity of alcohol to affect the nervous system. Numerous experiments performed by me show that this substance has a direct affinity for the nervous tissues. The brain and nerves of animals poisoned by alcohol contain this agent in large quantity. A few pieces of these organs put into a retort with a little water and distilled, yielded so much alcohol that it could be detected not only by chemical reagents but even by the sense of smell. It is sometimes sufficient to be measured and weighed. I have even got enough from a few ounces of a drunkard's brain to burn in a lamp. The brain, the spinal cord, and the nerves of a toper are literally soaked in alcohol. It is no wonder, therefore, that they are diseased.

WILLIAM A. HAMMOND.

New York City.

2. From Dr. W. W. Johnston.

It is not strange that the habits of the table should have a powerful effect on the health of the individual. Three times

a day or oftener, he subjects himself to the operation of an influence which is for good or ill, as he employs it. If improper articles of food or drink are taken, day after day, during a series of years, the accumulated effects of such injurious influences amount to a large aggregate. It is among the well-to-do and easy class that physicians see the injury done by excessive indulgence in food, combined with the use of alcoholic drinks, and a slothful, inert habit of life. Among these agencies, the taking at meal-time of wines is a fruitful cause of disease. Alcohol, although primarily retarding digestion, secondarily aids it by stimulating the flow of gastric juice and accelerating the muscular movements of the stomach; but in thus giving greater rapidity and ease to digestion, it directly helps to bring about lithæmia and all its attendant consequences. Excess of food, alcoholic indulgence, and want of exercise, combine to cause an accumulation of uric acid in the blood, which leads to gouty manifestations, various disturbances of the nervous system, fatty degeneration of tissue, accumulation of fat, and finally to chronic Bright's disease. In this series of changes, alcohol is a potent factor, enabling the individual to take and digest a larger quantity of food than he could otherwise dispose of, and furnishing material for combustion and thus lessening the waste of tissue. Alcohol after absorption in the blood, diminishes the oxygen taken in and the carbonic acid given off; it lessens the oxidizing power of the red blood corpuscles.

The kidneys are the organs, however, which suffer most constantly from the direct and indirect effects of alcohol. Chemical examination shows that the kidneys excrete a considerable quantity of alcohol taken in, and there is necessarily a direct irritant action upon their tissues. In the excretion of uric acid, the production of which in the blood is so largely the result of the drinking habit, the kidneys have excessive work to perform; and to these two causes the development of chronic interstitial nephritis (granular contracted kidney) is chiefly due.

The association of lithæmia, gouty, or rheumatic symptoms, chronic intestinal indigestion, and chronic Bright's disease, is a very close one and is often seen among the class of people who have the opportunity to ward off disease by a proper mode of life. In persuading them to the complete abandonment of alcohol, a physician takes the most important step toward prevention or cure.

W. W. JOHNSTON.

Washington, D. C.

3. From Dr. D. Hayes Agnew.

The structural changes caused by the habitual use of alcohol are very well known to the medical profession at the present time, and its use as a beverage is wholly indefensible either from a physiological or a social point of view. Its chemical constitution allies it with the hydro-carbons, and yet in many respects its action on the human body differs from that class of bodies, as its capacity to maintain animal heat is transient and limited, and due chiefly to its power of stimulating the action of the heart and arteries. There are few agents whose poisonous effects are so wide-spread as alcohol. No tissue in the body can claim exemption. Most of the toxic effects noticed are the results of subacute inflammation so affecting the nutrition of the organs as to induce atheromatous, or fatty degeneration of their components. The blood-vessels under the poisonous or vitiating effects of this hydro-carbon, are peculiarly liable to suffer; and it is to this degeneration in their walls, especially of the finer branches of the vascular system, that the structural

alterations in many of the organs is due—such as hypertrophic cirrhosis of the liver, cirrhosis of the kidneys, and cerebral or brain softening.

The evil effects of alcohol is increased by the very limited power which the system possesses for eliminating the poison. It consequently accumulates in the tissues, and slowly but surely works the mischief.

Even when administered as a stimulant in low forms of fever, caution must be exercised that its exhibition be not in excess, as it may become a depressant by paralyzing the vaso-motor center of the circulation and thus induce fatal prostration.

Aside from disease of the liver, kidneys, and brain the habitual use of alcohol produces, in time, chronic gastro intestinal disorders, which greatly impair the physical health.

D. HAYES AGNEW.

Philadelphia, Pa.

4. From Dr. Samuel Sexton.

The unhealthful practices of man are so numerous that the segregation for special study of any particular one of them is not easy; the alcohol habit being regarded with so much intolerance and prejudice is particularly liable to have its evils overestimated. This "habit" appears in manifold guises, all of them more or less reprehensible and injurious, even the occasional stimulation for restoration from worry or fatigue, since, like gunpowder, it may prove harmful when least expected.

The injuriousness of whisky, wine, beer, or the like, is due to the *periodical requirement for stimulation after the habit is formed*. Whilst all alcoholically fortified beverages, whether used as food, stimulants, or intoxicants, have similar physiological effects on man, they differ potentially with the quantity drunk, and the age, sex, and temperament—not to mention social influences, and the exercise of self-control, or the lack of self-control, in a greater or less degree.

The daily moderate or immoderate bibber is no better off, so far as ultimate pathological results are concerned, than the weekly, monthly, or yearly guzzler; the former is nearly always unduly stimulated, the latter generally recuperates during the intervals of abstinence.

Just here a word as to a popular fallacy may not be out of place:—the belief is prevalent that *pure* liquors are comparatively harmless, and that the so-called adulterated article is deleterious. It is the stimulating power in all alcoholic liquors, rather than any other quality, that constitutes their noxiousness, though it is true that vicious and unlicensed dispositions usually crave high-proof drinks, and that criminally maniacal tendencies are more frequently manifested in depraved natures.

Coming now to the point in hand, namely, my own experience in "one of the leading but not commonly noticed evils of the use of alcohol," I may say, without assuming the observation to be uncommon, that I have been particularly impressed with the injuriousness of the so-called *moderate use* of dilute alcoholic drinks; a habit that intensifies the physiological performance of several important physiological functions, specially the mental, gastronomical, and sexual. *Habitual excitation* of these functions by incontinent persons gives rise to undue strain. Such abuse of the respective organs concerned, leads on the one hand to deterioration of the arteries and tissues of the body, and on the other hand to nervous exhaustion and disturbance of nervous equilibrium.

Among the important regions, often sooner or later affected, is the aural, both in respect to its structure and functions.

Besides the deafness occurring in consequence of the influences mentioned, noises in the ear (often thought to be in the head), giddiness, hallucinations, and delusions are experienced. The noises (*tinnitus aurium*) do not differ greatly from those sometimes following the free use of tea, coffee, tobacco, and quinine; and they seem to be due to the two causes, namely, (1) impulsive and accelerated heart action propagated to the circulation in the head, and (2) impressions of abnormal nervous impulses which reach the inner ear through the auditory nerve as sound. Delusions and hallucinations occurring during central disturbance in the alcoholic subject, often owe their peculiar features to the noises in the ear. Viewed from this standpoint, though there may be grave doubts as to the *right* to restrain a person from self-injury from this or other cause, if it gives him or her pleasure, there can be no doubt that prohibition would protect humanity from much suffering.

SAMUEL SEXTON.

New York City.

5. *From Dr. J. E. Atkinson.*

For every case of debauch or acute alcoholism the physician meets with scores of cases in which the nature and course of disease are profoundly influenced by alterations produced by the habitual use of alcohol. The "constant drinker" is more surely devoted to the disastrous effects of alcohol upon the system, than is the "occasional drunkard." The latter, during the intervals of his "sprees," allows his tissues a breathing space, during which they may partially or wholly regain their normal nutrition and function; the former never permits his system to become free from the alcoholic influence. His organs and tissues are perpetually bathed in more or less dilute alcoholic fluid. In some degree, evil results to all who habitually drink, even to slight excess; and many who have never been "drunk" and would indignantly repel the accusation of intemperance are, in fact, victims of chronic alcoholism. The effects of this are shown in important modifications of the nervous system, in certain inflammations of low intensity but often wide-spread, and in fatty degenerations of most varied degree and distribution. The stress of morbid action falls more especially upon the digestive, circulatory, and nervous systems, inducing chronic catarrh of the stomach and bowels, enlargement with inflammatory and degenerative changes of the heart and blood-vessels and general viscera, and in the nervous system, various alterations of structure and function; changes thus induced may be immediately perilous or they render the individual less resistant to other morbid influences. The latter is probably the most important medical aspect of chronic alcoholism; and the physician is constantly reminded of the comparative inability of the "habitual drinker" to withstand the inroads of acute disease, whether of sporadic or epidemic nature; pneumonia, which in persons not beyond the middle period of life usually runs a favorable course, acquires a frightful mortality in the drunkard; and infectious diseases, such as small-pox and yellow-fever, have in him their readiest victim.

I. E. ATKINSON.

Baltimore, Md.

6. *From Dr. Henry Foster.*

After forty years of close observation in many thousand cases, I have concluded that the chief evil resulting from the use of intoxicants is the weakening and disintegration of character. Alcohol stimulates the lower nature at the ex-

pense of the spiritual and higher nature, and brings the entire being under the lead of appetites and passions. Another chief evil lies in the fact that alcohol narcotizes and destroys the sensitiveness and impressibility of the ganglionic nervous system and brain, making it very difficult for the Holy Spirit to influence and guide the individual who indulges in its use. Under this narcotic impression the man loses his moral sense, the conscience is stupefied until he will lie and steal without compunction. I have never known an alcoholic *habitué*, who would not deceive and lie and steal when the indulgence of his appetite was the question involved. This letting down of his moral sense is the legitimate outcome of his long indulgence in deception, and the narcotizing of his brain and nervous system. In this condition, the man is unable to hear the voice, or recognize the leading of the Holy Spirit, but usually goes on from bad to worse until death puts an end to his earthly career. I suppose it is because of this fact that God has said, "No drunkard shall enter into the kingdom of heaven." He has committed himself wholly to the domination of his lower nature, his will and conscience are so weakened that he is driven on under the power and control of perverted appetites and passions, and the man who was made "in the image of God" becomes "like the brutes that perish."

HENRY FOSTER.

Clifton Springs, N. Y.

7. *From Dr. Wm. Pepper.*

The effects of the alcohol habit vary enormously with the amount consumed and with the form in which it is taken, but they are always bad. Alcohol should not be regarded either as a poison or as a food. It is strictly a drug. It belongs to that class of substances which like opium, Indian hemp, and tobacco produce effects which habit renders agreeable, but which are followed by constant increase in the craving for larger doses of the drug. This increasing dependence upon alcohol is one of the worst effects of its habitual use, and with most persons it is inseparable from its use even in small amounts.

It is true that nearly all can digest without apparent damage a small quantity of alcohol, in sufficiently dilute form, if taken only occasionally. It is certain that the highest possible health may be enjoyed without the use of alcohol. This being so, its use, even occasionally and under the restrictions above stated, is attended with risk both physical and moral. But when alcohol is taken in larger amounts, or in stronger forms, or is used habitually even in moderation, it does positive harm; and this harm increases rapidly as the habit strengthens. In its lightest degree there is some irritation of the stomach and impairment of digestion, with slight disorders of circulation and secretion and intellection. Often enough these cause a false feeling of weakness which leads to larger excess, and of course to great harm. Perfect health can scarcely ever be enjoyed continuously by one who uses alcohol even in strict moderation. I make an exception in favor of some elderly persons with slow and feeble digestions and with weak circulation; for in them small quantities of dilute alcohol taken daily with their principal meal improve their health.

When once we pass the lesser degrees of the use of alcohol the effects of its habitual employment are striking and disastrous. The mucous membrane of the stomach becomes the seat of chronic catarrh. The function of the liver is disordered and the most important processes of nutrition are disturbed. The nervous system suffers, and mind and character alike deteriorate. It is not only the injury which comes di-

rectly from alcohol which we note in such cases; there are associated with it neglect of proper diet and of proper hours of rest, and avoidance of exposure, which contribute to the sum of damage wrought upon the system.

The alcohol habit if at all excessive causes organic disease directly and ruins body and mind. Its habitual use, even in very moderate amounts, renders health unstable and increases the liability to disease, and the danger of disease when

it occurs. The true use of alcohol is in the treatment of disease. There, when prescribed judiciously, it does great good and is at times indispensable. But even there it should never be prescribed unnecessarily, nor without a clear recognition of the fact that the tendency to the alcohol habit is great and that this habit when formed is destructive.

WM. PEPPER.

Philadelphia, Pa.

THE DINNER OF CALLIAS.*

Abridged, Dramatized, and Translated from the *Symposium* of Xenophon.
BY GEORGE E. VINCENT.

PARTICIPANTS.

Callias, the host, a wealthy but extravagant Athenian who dabbles in philosophy.

Autolycus, a handsome and successful young athlete.

Lycon, the father of Autolycus.

Socrates, the philosopher and teacher.

Antisthenes, a friend and disciple of Socrates.

Hermogenes, a man of honor and virtue, who has lost his property.

Niceratus, *Critobulus*, *Charmides*, gay young Athenians of *Callias*' set.

Phillipus, a jester, and a *Syracusan* accompanied by three performers, two girls and a boy.

TIME: About 421 B. C. SCENES: The Stadium road in Athens. *Callias*' house at the Piræus.

AUTHOR'S NOTE.—I hold that it is just as worth while to recall the conversation of men of culture in their merry moods as in their more sober moments, and so I am going to report a little dinner which I attended some time ago.

It was on the day of the horse races during the Panathenaic games. *Callias*, the son of Hipponicus, happened to be very much interested just then in a young boy, *Autolycus*, who had won the prize for all-around athletes, and he took his protégé to the show. When the races let out, *Callias* started off for his home in the Piræus, taking *Autolycus* and his father with him. *Niceratus* was also of the party.

Callias catching sight of *Socrates*, *Critobulus*, *Hermogenes*, *Antisthenes*, and *Charmides*, bid one of his company lead the way, while he himself approached the group about *Socrates*.

Callias. I've met you just in the nick of time. I'm going to give a little dinner to *Autolycus* and his father, and I'm sure my spread will be much more brilliant if my dining room is graced with refined gentlemen like yourselves rather than crowded with generals, dragoons, and office-seekers.

Socrates. You're always secretly poking fun at us, *Callias*, because you have taken expensive lessons in wisdom from *Protagoras*, *Gorgias*, *Prodicus*, and many others. You regard us as sort of amateurs in philosophy.

Callias. Oh, heretofore I haven't let you know how wisely I can talk, but now if you'll be my guests, I'll show you that I'm really deserving of serious consideration.

At first *Socrates* and his friends, as good form demands, thank *Callias* for his invitation, but express a fear that they cannot accept. When it is plain, however, that he will be disappointed if they do not go, they agree to be on hand.

AT THE TABLE.

The feast opens rather stiffly, and all eat in silence as though it had been enjoined upon them by some one in authority. Presently a servant announces that *Phillipus* the jester is outside and wishes to be admitted, saying that he has come prepared with everything necessary for feasting—at another man's expense, and that his servant is round-shouldered with carrying nothing and going without his dinner.

Callias. It would be hard to deny him shelter. Let him come in.

Phillipus (appearing at the door). You all know that I'm

a professional funny man. I have come uninvited because that strikes me as more ridiculous than to come in the regular way.

Callias. Take a place at table. These gentlemen seem rather sober, and perhaps are in need of a little amusement.

As they go on eating, *Phillipus* attempts one or two sallies in order to keep up the reputation which gets him invitations to dinner. But as he fails to make a hit he becomes very evidently disgusted. A little later on he makes another effort to say something funny. But when they do not laugh at him this time, he stops in the midst of his dinner, covers his head and lies down upon the couch.

Callias. What's the matter, *Phillipus*, has a pain seized you?

Phillipus. Yes, by Zeus, and a great pain, too. My occupation is gone. Who will invite me to dinner after this? I can't be serious any more than I can be immortal.

He is so plainly discomfited that all promise to be amused at him, but *Critobulus* breaks out into a guffaw at his sorry plight. *Phillipus* on hearing this, plucks up his courage, promises himself future conquests, and falls to eating his dinner again.

The *Syracusan* at this point introduces a *divertissement*. The flute and lyre playing seem to give pleasure, but the heartiest applause is accorded the dancing girl who throws hoops successively into the air and catches them gracefully in turn as they fall.

Socrates. From many other things, gentlemen, and especially from what this girl is doing now, it is clear that the talent of women is quite equal to that of men. They are wanting simply in vigor and strength. Therefore you married men need not hesitate to teach your wives whatever you wish them to know.

Antisthenes. How does it happen then, *Socrates*, that with such views as this, you do not educate *Xanthippe* instead of having the most ill-tempered of wives now living, who ever have lived, nay, I think, who ever will live?

Socrates. Because I have noticed that those who wish to

*The admirable text annotated by Prof. S. R. Winans, of Princeton College, and published by John Allyn, Boston, has been used as the basis for this translation.

be skilled horse-breakers, try their hand not upon gentle beasts but on the most mettled steeds, thinking that if they can master them they will easily tame all others. On the same principle I have chosen this wife, confident that if I shall be able to endure her, I shall get on comfortably with all other people.

After a discourse on dancing as a valuable form of exercise, and a bit of mimicking buffoonery by Phillipus, Socrates interrupts the continued entertainment.

Socrates. These children, gentlemen, seem able to entertain us, but I am sure we regard ourselves as superior to them, and would it not be a reflection upon us, now that we are assembled here, if we were to make no attempt to entertain each other?

Chorus. Tell us, then, Socrates, what we shall talk about best to attain that result.

Socrates. As far as I am concerned, I would gladly claim the performance of Callias' promise, for you know he said if we would dine with him he would give us a sample of his wisdom.

Callias. I'm willing to comply, provided each of you will make a similar contribution.

Socrates. Surely there's no reason why we should not all agree to that.

Callias. I will tell you then for what I most value myself; it is that I think myself able to make men better.

Antisthenes. By teaching them some handicraft, or instructing them in virtue?

Callias. Is justice a virtue?

Antisthenes. Yes, by Zeus, there is no question about that.

Socrates. But how, my good fellow, do you render men more just?

Callias. By giving them money, to be sure.

Antisthenes (starting up as though determined to catch him). Do men seem to you to carry justice in their minds or in their purses?

Callias. In their minds.

Antisthenes. Do you, then, by putting money in their purses, make their minds more devoted to justice?

Callias. Without doubt.

Antisthenes. How?

Callias. Because knowing they have means for obtaining the necessities of life they will not run the risk of acting dishonestly.

Antisthenes. And do they pay back what they have received?

Callias. No, by Zeus, certainly not.

Antisthenes. What return, then, do they make for your money; thanks?

Callias. No, indeed, not even thanks, and some are more ill-natured toward me than before they received the money.

Antisthenes (glancing at him as though he had him cornered). It is wonderful that you can render men just toward others and not toward yourself.

Callias. Why should that be wonderful? Don't you see a great many carpenters and builders who make houses for other people, but cannot do so for themselves, and live in hired dwellings? Suffer, O Sophist, to be caught in your own trap.

Socrates. Yes, he's like the prophets who foretell what will happen to others, but do not foresee what is coming upon themselves. Do you, now, Niceratus, tell on what you most pride yourself?

Niceratus. My father who was anxious that I should grow up to be a good man, made me learn all the poems of Homer by heart, and I have now the whole of the *Iliad* and *Odyssey* at my tongue's end.

Socrates. To what use can you put this knowledge?

Niceratus. You know that Homer, the wisest of poets, has sung of almost all human affairs. So whoever of you would become skilled in any of these things let him attend to me, for I know them all.

Callias. Critobulus, on what do you pride yourself most?

Critobulus. On my beauty.

Socrates. We'll have to have a contest later on. I hold that I am more beautiful than you.

Critobulus. Very well. I'll not shrink from the comparison.

Callias. And you, Antisthenes, what is your source of pride?

Antisthenes. My wealth.

Hermogenes. Have you then much property?

Antisthenes. Not an obolus, and scarcely enough earth for Autolycus, the athlete, here to sprinkle himself with dust.

Callias. What is the form of your wealth?

Antisthenes. A contented spirit and a well-stored mind. My wants are simple, my desires are few. I draw upon the resources of mind, and I pay no taxes to the state.

Charmides. I, on the other hand, pride myself on my poverty.

Socrates. Poverty is a very good thing. No one envies it, it is not a cause of contention, it needs no guarding, and increases with neglect.

Lycon. You, Phillipus, of course pride yourself on your ability to excite laughter?

Phillipus. To be sure, and with better reason than Callipides the actor who is proud of making his audiences weep.

Antisthenes. You tell us now, Lycon, on what you congratulate yourself.

Lycon. Don't you all know that it is on my son Autolycus?

Critobulus. And he prides himself doubtless on being victorious in the games.

Autolycus (blushing modestly). I certainly do not, I assure you.

Critobulus (as all turn with pleasure to hear the boy's answer). But on what is it, Autolycus?

Autolycus (sitting down next to his father). It is on having such a father.

Callias. Do you know, Lycon, that you are the richest of men?

Lycon. By Zeus, I certainly wasn't aware of it.

Callias. Don't you know that you wouldn't take the wealth of the Persian king in exchange for your son?

Lycon. I am convicted it would seem on my own confession of being the richest of men.

Niceratus. And you, Hermogenes, on what do you most pride yourself?

Hermogenes. On the virtues and power of my friends, and the thought that, though they are men of such worth, they are fond of me.

The discussion of the subjects introduced by these queries continues for some time, and finally gives way to the following mock contest between Socrates and Critobulus.

Callias. Let's see, Critobulus, are you not going to contend with Socrates on the question of beauty?

Socrates. Possibly not, for very likely he sees that I stand in with the judges.

Critobulus. Nevertheless, I do not shrink from the contest. Prove then, if you have any good argument, that you are more beautiful than I, only let the servant bring the lamp near us.

Socrates. I challenge you then first to an analysis of the question, and do you answer my questions.

Critobulus. Ask away.

Socrates. Do you think beauty is confined to man, or does it appear in other things too?

Critobulus. I think certainly that it exists also in horses and oxen, and in many inanimate objects. I recognize at least beautiful shields, swords, and spears.

Socrates. How can it be that these dissimilar objects are all beautiful?

Critobulus. If they be formed for the purposes for which we use them, or adapted by nature for that for which we need them, they will be as a matter of course beautiful.

Socrates. Do you know, then, for what purpose we want eyes?

Critobulus. Evidently for the purpose of seeing.

Socrates. If that be true, then, my eyes are more beautiful than yours.

Critobulus. How is that, pray?

Socrates. Because yours see only what is straight in front of you, but mine because they bulge out, see also what is on each side of them.

Critobulus. You hold then, that the crab has the best eyes of all animals?

Socrates. Unquestionably, because they are also an excellent means of security.

Critobulus. Well, let that go, but which of our noses is the more beautiful, yours or mine?

Socrates. I certainly think mine is the more beautiful, if the gods made noses for smelling; for your nostrils look to the ground, but mine are expanded upward, so as to catch odors from every direction.

Critobulus. But how can a flat nose be more beautiful than a straight one?

Socrates. Because, it is no obstruction to the eyes, it allows them to see whatever they wish, but a high nose, as if meant to do harm, forms a sort of partition between the eyes.

Critobulus. As to mouths, I yield you the palm, for if a mouth be made for the purpose of biting, you would bite off much larger pieces from anything than I; and besides, as you have thick lips, do you not think that your kiss is softer than mine?

Socrates. Why, Critobulus, to hear you talk, one would suppose that I have an uglier mouth than an ass. But how is this for proof of my beauty? The naiads, who are goddesses, are the mothers of the satyrs who look a great deal more like me than like you.

Critobulus. I can't keep up the debate with you, Socrates, so let them distribute the pebbles for a ballot, that I may know my fate at once.

The boy and girl pass pebbles about secretly, and Socrates desires a servant to bring a lamp near Critobulus so that the judge shall not be deceived. The vote turns out unanimously in favor of Critobulus.

Socrates. Alas! your wealth, Critobulus, does not seem to be like that of Callias; for his makes people more honest, but yours like most wealth can corrupt both judges and umpires.

[After a long discussion concerning love, and the virtues of the mind, the Syracusan again introduces his performers, this time in a pretty little pantomime representing the courtship of Bacchus and Ariadne. At the conclusion of the entertainment the guests depart for their homes.]

OUTLINE AND PROGRAMS FOR THE C. L. S. C.

OUTLINE OF REQUIRED READINGS FOR DECEMBER.

First Week (ending December 8).

1. "History of Greece." Chapter XII.
2. "College Greek Course." Chapters I. and II.
3. "Gossip about Greece." THE CHAUTAUQUAN.
4. "The Indians of the United States." THE CHAUTAUQUAN.
5. Sunday Reading for December 2. THE CHAUTAUQUAN.

Second Week (ending December 15).

1. "History of Greece." Chapter XIII.
2. "College Greek Course." Chapter III.
3. "Greek Mythology." THE CHAUTAUQUAN.
4. "The Red Cross." THE CHAUTAUQUAN.
5. Sunday Reading for December 9. THE CHAUTAUQUAN.

Third Week (ending December 22).

1. "History of Greece." "Review Outline," first four Periods.
2. "College Greek Course." Chapter IV.
3. "Pericles." THE CHAUTAUQUAN.
4. "The Bessemer Steel Rail." THE CHAUTAUQUAN.
5. Sunday Reading for December 16. THE CHAUTAUQUAN.

Fourth Week (ending December 31).

1. "History of Greece"—Finish "Review Outline" and "Outline Examination."
2. "College Greek Course." Chapter V.
3. "The Circle of The Sciences." THE CHAUTAUQUAN.
4. Sunday Reading for December 23 and 30. THE CHAUTAUQUAN.

SUGGESTIVE PROGRAMS FOR LOCAL CIRCLE WORK.

FIRST WEEK IN DECEMBER.

1. Roll-Call. Facts about Herodotus.
2. Table Talk—Current Events.
3. The Lesson.
4. Paper—The Janissaries.

Music.

5. Readings—"Conjunction of Jupiter and Venus." By Bryant. "Poor Folks." By Victor Hugo.
6. Questions and Answers on "History of Greece," in THE CHAUTAUQUAN.
7. A Study with Maps—Distribution of the Indians through the United States; their tribes and reservations.
8. Debate—Resolved: That it is better for the United States government to feed the Indian than to fight him.

MILTON DAY—DECEMBER 9.

"That man is a true poet who knows much by inherent genius."—Pindar.

1. Roll-Call.—Quotations from Milton relating to Greece or to any of the Greeks.
2. Table Talk—Milton's Life.
3. The Lesson.
4. Paper—The struggle of Greece for freedom.

Music.

5. Readings—"Marco Bozzaris." By Fitz-Greene Halleck. From "Childe Harold," Canto II., selection beginning "Fair Greece; sad relic," etc., and ending "Thy glorious day is o'er"; and from "The Giaour," beginning, "Clime of the unforgotten brave," and ending, "And callous save to crime." By Byron.
6. Paper—Comparison between Herodotus and Thucydides.
7. Selections—"Nature Never Grows Old," and "On the Platonic Idea." By Milton.

8. Debate—Resolved: That the long refusal of the United States to join the Red Cross movement was unjustifiable.

PLATO DAY—DECEMBER 18.

O, yet we trust that somehow good
Will be the final goal of ill."

—Tennyson.

"It must be so—Plato, thou reasonest well."—Addison.

A PLATO SYMPOSIUM.

All are to be dressed in Greek costumes. From any collection of Greek pictures suggestions for these will be found. If any can have access to no others, the cuts on pp. 163 and 238 of the "College Greek Course," will serve as a guide; also some of the cuts under Mythology in the back of "Webster's Dictionary." Fuller directions for the dress and for all customs will be found in Barnes' "History of Greece," in Mahaffy's "Old Greek Life," and in THE CHAUTAUQUAN, Volume V., in "Glimpses of Ancient Greek Life." The *himation*, or cloak, might be worn by both gentlemen and ladies over their own clothing. This is made of a large square piece of cloth (usually white) wrapped around the form so as to leave the right arm free. Much skill may be shown in draping it gracefully. If the ladies prefer they can also adopt the long robe, clasped at the shoulder, girdled at the waist, and falling in many folds to the feet. The hair is to be worn in a Grecian knot with bands around the head.

The dining room should be supplied with divans, or sofas, or any anything that will answer to the Greek couch. As the guests arrive, the host welcomes each and assigns him to a section of a couch. When the time for the banquet has arrived, perfumed water is passed round for washing the hands. Small tables are brought in and placed one before each couch. The first course opens with sweetmeats; then come fish, game, oysters, etc. Bread is passed round in tiny baskets. The dessert consists largely of fresh fruits and small cakes which the Greeks liked "salt sprinkled." Honey, cheese, olives, dried figs, and dates were essential dishes among the Greeks. For their huge wine bowl, to them the most important feature of the feast, one filled with lemonade might be substituted, which should be furnished last, or coffee could be passed in its place. At the end perfumed water is passed again for the hands. Flowers, ribbons, or perfumes are then distributed. Music is furnished next, and instead of riddles or games which the old Greeks introduced at this stage, the questions on Plato in *The Question Table* might be asked.

Everything is now removed from the tables, and, following the plan adopted at Plato's "Symposium" (see "College Greek Course," p. 103), "each speaker has it for a kind of task imposed upon him to make the finest speech he can in favor of" Plato. By a little planning a full sketch of Plato's life and philosophy may thus be given.

Then the guests may impersonate the different characters mentioned in the chapter on "Plato," and may either read or tell the parts belonging to them. Phædrus, Parmenides, Aristoteles, Crito, Adeimantus, and Glaucon may report their conversations with Socrates, or anything he may have told them. Socrates himself is not to be represented, but the whole of this part of the entertainment is to be about him. Gorgias, Polus, and Callicles can divide among themselves, pp. 110-114; and Phædo, Simmais, and Cebes, pp. 122-125. Timæus can give the allegory of the cave, pp. 96-97. Agathon, the host, can take part of Glaucon's speeches; and Aristophanes may share with Alcibiades, pp. 104-107. "The Dinner of Callias" in the present issue of THE CHAUTAUQUAN will be suggestive reading in preparing for the symposium.

FOURTH WEEK IN DECEMBER.

1. Roll-Call—Quotations about Christmas.
2. Table Talk—Christmas Events.
3. The Lesson.
4. Topical Analysis of "The Circle of Sciences." Give name and definition of each science mentioned in the article, and show how the different ones are related to each other.

Music.

5. Readings—"Prometheus." By Lowell. "Prometheus" and "Epimetheus." By Longfellow.
6. Paper—The Greek Theater.
7. Selections—"A Christmas Carol." By Coleridge. "Christmas Sonnets." By Bayard Taylor.
8. Questions on Christmas from *The Question Table*.

A CHRISTMAS GAME.

The leader is to be the "Lord of Misrule," who is to be assisted by two "Abbots of Unreason." The "lord" has convoked an assembly which is composed of Representatives from each district in his domain, who are to be seated on one side of the room, and an equal number of his own Officers, seated on the other side. The representatives are each to be sent to carry a Christmas gift to some friend of the "lord" of misrule," to do some work for him while there, and on the way home to purchase three gifts to bring back to their master. The manner of their sending and return shall be as follows: the first "abbot," pointing to any representative shall say, "Who are you?" He replies something as follows: "My name is Peter Percival Peebles; I come from Peekskill, and am a Plumber by trade." The second "abbot" then pointing to some officer asks, "What is he to do for our high and mighty 'lord of misrule?'" The reply may be: "He is to go to Quinby Quarles Quackenbush who lives in Queechy and present him a Quarter of beef. He is to put in a new gas pipe while there to furnish more heat for cooking it." The second "abbot," again asks the same officer, "What gifts is he to bring back to the 'lord'?" The reply may be: "Something beginning with the letter I." The first "abbot" then asks the first representative, "What are the gifts to be?" And he replies, "Velvet for a gown, a choice Vine, and some Veal." The point in the game is to avoid paying forfeits, which are to be exacted from the representatives if their names, their places of residence, and their trades do not all begin with the same letter, and if they do not instantly tell what the three gifts exacted of them shall be, and make them all begin with the required letter; from the officers, if the names and residences of the persons to whom they send the representatives and that of the gifts they carry do not begin with the same letter, which must be the next one in the alphabet after that beginning the representative's name, and if the work which he is to do does not correspond to his trade. If any name, that of person, place, trade, or gift is mentioned twice, a forfeit is claimed. The persons making any of these mistakes fall into the power of the "lord of misrule," who allows them to redeem the forfeits in any manner pleasing to his majesty. Representatives have the right to choose the letter beginning their names, and officers have the right to choose the letter with which the gifts shall begin.

LOCAL CIRCLES.

C. L. S. C. MOTTOES.

"We Study the Word and the Works of God."—"Let us Keep our Heavenly Father in the Midst."—"Never be Discouraged."

C. L. S. C. MEMORIAL DAYS.

OPENING DAY—October 1.
BRYANT DAY—November 3.
SPECIAL SUNDAY—November, second Sunday.
MILTON DAY—December 9.
PLATO DAY—December 18.
DEMOSTHENES DAY—January 30.
COLLEGE DAY—January, last Thursday.
SPECIAL SUNDAY—February, second Sunday.
FOUNDER'S DAY—February 23.
LONGFELLOW DAY—February 27.
SHAKSPERE DAY—April 23.

ADDISON DAY—May 1.
SPECIAL SUNDAY—May, second Sunday.
SPECIAL SUNDAY—July, second Sunday.
INAUGURATION DAY—August, first Sunday after first Tuesday; anniversary of C. L. S. C. at Chautauqua.
ST. PAUL'S DAY—August, second Saturday after first Tuesday; anniversary of the dedication of St. Paul's Grove at Chautauqua.
RECOGNITION DAY—August, third Wednesday after the first Tuesday.

The local circle is an example of co-operation. In it members work together for the ends which each otherwise would seek unaided. Co-operation is doubtless a great advance upon individualism, but it has its dangers. The lazy man easily shifts altogether from his shoulders the burden which his willing neighbor is helping him to bear. Who has not seen the willing horse of the team drag the whole load? The ideal of co-operative human labor demands that there shall not be a single drone in the hive.

Too often organization means crystallization. Methods consecrated by time are apt to hold their places long after their periods of usefulness are past. What was good at the start, is thought to be good forever. This truth cannot be too often enforced, that in things moral and intellectual, not to go forward, is to fall behind. In the world of mind, there is no such thing as "stable equilibrium." Inertia is death. If a society of whatever sort is content to do always just that which it set out with doing, satisfied to delve in some little corner of its domain, with the primitive tools which the founder used and making no effort to furnish itself with better appliances and to extend its area of cultivation, the time will surely come when the exhausted soil will yield little return to the discouraged worker.

In no field of mental effort has the present generation further outstripped its predecessors than in that science which has to do with methods of acquiring and communicating knowledge. For those teachers who cling tenaciously to the pedagogics of even thirty years ago, the world has now little use; and there is hardly a science whose investigations are not at present carried on in ways unthought of at the beginning of the century. No decade now passes which does not add something of value both to the world's knowledge and to the art of skillful search for that which is yet unknown. To all this added knowledge and skill every band of intellectual workers is legitimate heir, and it defrauds itself when it neglects to claim its rich inheritance.

From the Grecian sages we have no richer legacy than the elevation, by Pythagoras, of *cosmos*, "divine order," to the throne of the universe. Heaven's first law is also the highest earthly law, and without order every work of man is chaos. Nothing more distinguishes modern science from the early pseudo-sciences than that systematic method which puts intelligent and well-considered purpose in the forefront of all researches after truth. What action was held to be to the ancient orator, systematic order is to the modern student—the

first, second, and third indispensable requisite. System in work is worthy a throne in every circle, and its rule will double quantity and treble quality.

But associated study may be both intelligent and systematic to a high degree, and yet fail of approaching any ideal standard of excellence, from lack of that spirit of sympathetic helpfulness in whose absence all co-operative work might almost as well be abandoned. Three circle ideals make up the perfect whole,—the ideals of wisdom, action, and feeling,—head, hands, and heart; lacking any one of which, the body is but a mutilated torso, suggesting only what might have been, but is not.

The Scribe is called upon to explain a peculiar phenomenon observed at the first meeting of a successful Pennsylvania circle. Thirty-five persons were nominated for president one after another and *all declined*, no two giving the same excuse. A president was secured by nominating and electing an absent member who had the good sense to accept and who has proved a great success. The explanation is not difficult, no study had been given the question of presiding officer, the fitness and willingness of the members for officers had not been considered; the circle was entirely unprepared to vote intelligently, and the natural result was a *botch*. Undoubtedly the refusals started, a spirit of mischief kept them going, but the mistake was in allowing such a start to be made. The election of officers is a serious matter and deserves dignified attention. If circles would appoint a committee on nominations at least a week in advance of election, the fitness and availability of members for office could be considered carefully and consent to serve in case of election secured. No doubt the circle in question had a merry time out of their evening of refusals, and the Scribe by no means begrudges them the fun—but it was an unsafe experiment.

Most hearty congratulations are due the brave girls of the two following circles, who have been wise enough to see that all the delights of intellectual culture are within their reach if they *will* to possess them and are ready to make the sacrifices which such possessions imply. The first comes from the circle of self-supporting women belonging to the New Century Working Women's Guild of PHILADELPHIA. The circle during last year had an average attendance of thirteen at its meetings. It studied physiology by means of

models and the microscope, had regular fortnightly meetings with all the standard program features, visited a flour mill and saw the new patent process of flour-making, and studied electric light workings at a city station. A most suggestive enterprise of the members is a Saving Fund established by those who wish to graduate at Chautauqua. A dollar a month is laid aside for this purpose. The sum which will be realized will be quite sufficient to meet their expenses.—At DAVENPORT, IOWA, the working women have established a Lend-a-Hand Club, its members being "King's Daughters," working in tens. The club has its own rooms and aims to secure for its members all the advantages which laboring alone they would be denied. One of the chief aims is to stimulate the members to efforts for self-culture; and to give opportunity for a course of study, the Chautauqua work has been adopted. The initiatory program bore this pertinent paragraph: "Is it too late for you to go to school or college? Are you too old, or too poor, or too busy? Would you like to pursue a carefully arranged course of reading in History, Literature, Science, and Art? Then join the Chautauqua Circle." The program rendered, discussed Chautauqua in various aspects, the movement itself, its influence, its press, its *personnel*, its place in history, and, most practical, What can Chautauqua do for the Lend-a-Hand Club? The answer to this last query the new circle will give. We shall hope for a strong, clear, ringing testimony to Chautauqua's power to energize and elevate hard working toilers.

The Pacific Coast Branch has undertaken aggressive work in the press. The *Illustrated Pacific States*, a weekly paper of San Francisco, generously has offered the Pacific Coast Chautauquans the use of its columns once a month for articles in the interest of that branch of the C. L. S. C. The offer was unanimously accepted at the annual session of 1888. The department will be edited by the Chautauqua Secretary of the Pacific Coast, Mrs. M. H. Field, a most efficient and zealous Chautauquan. In the North-west the *Mahtomedi Chautauqua Herald*, an attractive monthly sheet, is doing much good local work for the C. L. S. C.; and likewise in Michigan the *Bay View Assembly Herald* in its monthly issue serves the local Chautauqua constituency with vigor and appreciation. The press was never used more diligently or wisely by Chautauquans than it has been this year. In England, South Africa, and New Zealand, as well as America, the local papers are printing articles prepared by persons believing in the C. L. S. C., and good results almost invariably follow the effort.

LOCAL STUDIES.

The lines of local studies pursued last year were *Dialects and History*. It is proposed to add to the list this year *Local Philanthropies*, and *Laws*. We believe that every circle will do well to adopt some form of local work as a regular feature of its meetings. The benefit of such study lies not so much in the actual results in facts or figures as in the habit of mind cultivated, and in the interest awakened in the history, the philology, and the social and economic problems which surround every one and to which so many are blind. The attention aroused, original investigation becomes natural and easy, the meaning of things dawns on the mind, and text-books take fresh interest. Their practical nature becomes evident, they become something more than a mere record of facts. What line of work shall be chosen must depend upon the taste of the circle; not more than one should be attempted, however. There are various ways of handling the work. A committee may be appointed to make an investigation and report; fifteen minutes of each meet-

ing may be set aside for local work, each member reporting an item; or individuals may be given the different features of the subject and prepare reports in the logical order. These local studies will keep the mind alert to the conditions of one's surroundings as attention to the news does to contemporary history, and instead of interfering with the regular work fit the mind to grasp it more intelligently.

From the circle at BRISTOL, MAINE, come the following points of local historical interest:

On the southern coast of Maine, near the mouth of Pemaquid River, is a peninsula which terminates in a rocky promontory known as Pemaquid Point. On the western shore of this peninsula, which is now a part of the present town of Bristol, Maine, stood once the settlement known as the "City of Jamestown." History gives us but little information of this settlement in its earliest days, yet certain facts are known which establish the belief that here was made the first permanent settlement on the coast of New England.

The Indian name Mavooshan originally denoted a locality, its territory covering Pemaquid, Muscongus, Sagadahoc, but was extended by Europeans to embrace the chief part of the coast of Maine. This region was visited by Gosnold in 1602, by De Monts and Weymouth in 1605, by Popham in 1607-8, and by Smith in 1614. The New England charter of November 3, 1620, speaks of settlements previously made by Sir Ferdinando Gorges and his associates. The patent granted to John Pierce in 1621, which has been supposed to relate to the Plymouth settlement in Massachusetts, has been regarded by some late historians as referring to Pierce's purchase in the region of Pemaquid. In 1620-21, Samoset went from Bristol, his homestead, to welcome the Pilgrims to their American home.

In the "Brief Relation of 1622" there are accounts of thirty ships fishing in these waters, and other ships bringing supplies to planters already settled here, from which provisions were furnished to the settlers at Plymouth. In 1630 a fort was erected. For more than fifty years the colony prospered. The Indians were friendly until after the breaking out of the hostilities in Massachusetts in the time of King Philip. Rumors of war reached Maine, and in 1676, parties of Indians from foreign tribes incited the natives here to fall upon the white men within their borders. A surprise attack was made upon the fort, and the people were forced to flee. The next year (1677) the fort was rebuilt and named Fort Charles. All went well with Jamestown until 1689, when the Penobscot Indians captured and destroyed it. The fort was rebuilt and was called Fort William Henry. It was constructed of stone, and was at that time considered the strongest defense of the kind on this continent. Four years after, it was attacked by French and Indians, under command of Iberville, who was joined by Castine with a flotilla of canoes, manned by two hundred Indian warriors, and the town was plundered and the fort dismantled. Thus it remained until 1729, when it was again rebuilt and named Fort Frederic. This fort stood until the war of the Revolution, when it was pulled down to prevent its use by the English.

Since then only a heap of ruins has marked the spot. At the northern extremity of what was once the main street, is an inclosed cemetery. There still stand some ancient tablets whereon one may read the quaint characters and inscriptions of the olden time. Along the streets may be seen the half obliterated cellars of former dwellings; now and then some curious relic has been found by the searcher of antiquities.

NEW CIRCLES.

When new organizations of readers first are presented in *Local Circles*, the ceremony is necessarily something of the nature of a formal reception. The card is handed in, the name announced, the salutation of welcome is given, and—that is all there is to it. Whether the circle thus introduced shall become a frequent visitor, enjoying itself and contributing to the enjoyment and profit of other guests, is a

question for each to decide. It is needless to repeat how gladly the circle which does resolve that, at least once a year, it will appear in *Local Circles* to stimulate, encourage, and suggest to others, will be received. May all those whom the Scribe now presents make that resolve.

AFRICA.—In response to an invitation issued to the young people of KIMBERLY, a large number assembled in a public hall to listen to an explanation of the Chautauqua Idea and to examine the books of the course. Much enthusiasm was aroused, and eighteen names were enrolled as the nucleus of a local circle.

CANADA.—A new circle in MONTREAL sends for fifteen application blanks.—The Alpha of GALT begins with a membership of twenty-three, and holds weekly meetings.

MAINE.—Eight ladies form Beauchamp Circle in ROCKPORT. The circle is named after the first settler of the town.—At FARMINGTON a circle of thirty was organized under most favorable circumstances.

NEW HAMPSHIRE.—Sixteen joined the circle at its first meeting in LACONIA.

RHODE ISLAND.—An offshoot of Excelsior Circle in PROVIDENCE, is the Vincent which began with a membership of fourteen and the promise of several more.

CONNECTICUT.—The Hall Circle consisting of twenty members, is a new organization of WEST HARTFORD.—Dunning Circle recently formed in BRIDGEPORT, has a membership of six.

NEW YORK.—The OSWEGO Star has nearly thirty members.—The village of LONG EDDY has a circle.—CHASM FALLS has no high school, and the young people have decided to make the C. L. S. C. a substitute. The circle formed there promises to be a great success.—A newly organized circle of BROOKLYN is connected with Ocean Hill Church.

PENNSYLVANIA.—The Wilberforce of PHILADELPHIA consists of six '92's.—Eleven form the circle in UNICORN.

GEORGIA.—A new circle in ATLANTA has twenty members.

ALABAMA.—Three sisters in TALLADEGA are taking the course, studying in the evening after a long day of hard work.

TEXAS.—A class of seventeen was organized in October at THROCKMORTON.—SMILEY has a circle of six, DEL RIO, of sixteen.

OHIO.—HAMILTON Circle was ready for work on Opening Day.—The circle at GALION has elected besides the regular officers, a leader and two assistant leaders. The membership is thirteen.

ILLINOIS.—A new circle of twelve members in CHICAGO is known as the Leonidas.—Another circle in CHICAGO consists of seven friends, four of whom are '92's.—New circles have been formed in PRAIRIE CENTER, PRAIRIE CITY, OTTAWA, GREENVIEW, and PHILO.

WISCONSIN.—A pleasant circle of five in BARABOO is named the Glenville.

MINNESOTA.—Thirteen joined LUVERNE Circle at its first meeting.—The classes of '90, '91, and '92 are represented in Independent Circle of MINNEAPOLIS.

TENNESSEE.—The eight members of MORRISTOWN Circle hold weekly afternoon meetings.

ARKANSAS.—An enthusiastic circle of three is at work in ROGERS.

MISSOURI.—Ten new names are sent from GLASGOW.

KANSAS.—A circle of seven members has been formed in ATCHISON, of four in CHERRYVALE, and six in GALENA.

NEBRASKA.—AUBURN Circle organized with fifteen members.

ARIZONA.—The Chautauqua Reading Club of PRESCOTT has been merged into the C. L. S. C., most of the members joining the Class of '92.

REORGANIZED CIRCLES.

Now that the year is fairly opened and the attention paid to the recent comers which is due to their first appearance in *Local Circles*, the Scribe finds great delight in summoning the reorganized—as many as will come—to a lively monthly interchange of views, plans, trials, triumphs, even "larks." The monthly gathering of old circles takes in friends of one, two, three, sometimes even ten years' standing; here are those who have started as solitaires and come up to be great constellations, and *vice versa*; here are clusters of shut ins, of toilers, of the lonely; the doughty Westerners scorning blizzard and mud make up some of those who drop in to the month's symposium; and hardy Canadians who under the magic of the letters under which we strive, have forgotten all about the retaliation squabble, form others. No banquet table on the earth, the Scribe believes, equals in variety, in interest, in purpose, in good-fellowship that at which he gathers each month scraps of news and bits of hints. But what have the callers to tell?

CANADA sends the Pleasant Hour of BRANTFORD with greetings and a request for "green books," circulars, and blanks for '92's. Such importuning is pleasant to the ear.—The secretary of LONDON, ONTARIO, contributes a hopeful outlook: "In November, 1883, a Chautauqua Literary and Scientific Circle was first organized in London, Ontario, with a membership of thirty-five. For three years the society flourished under the name of the London C. L. S. C., but in 1886, it divided, a new circle being established in one of the suburbs of the city, known as the London South Circle. The Central Circle, as it was now called, suffered in a measure by the division, but only in point of numbers; it continued hopeful, enthusiastic, and energetic, and the result has been that in reorganizing in October 1888, a meeting was held which transcended anything which had gone before. A large number of new members united, and *every one of the several graduates of '88* [the italics are the Scribe's] signified their intention of continuing reading in connection with the circle." The outlook for this Canadian Circle is one to gladden the heart. At this rate the number of "barbarians" in London, Ontario, bids fair to become small indeed.

MAINE.—The circle of Pierians at SEDGWICK is "first to the feast," this month of all the Maine Chautauqua family, and they contribute a commendable resolve—to do their best this coming year.—The Evening Star of UNION arose a year ago and shone not only all winter, but all summer, the usual vacation months being given to reviewing. Such diligence always brings a reward—with the Evening Star it has been a more than doubled membership. More books for reference is one of the present ambitions of the circle. They propose to begin their collection with works which will be useful in preparing Memorial Day programs.

NEW HAMPSHIRE.—It was the Granite Circle of FARMINGTON, it will be remembered, which contributed to the *Local Studies* of February last that pleasant bit of history of the Isles of Shoals. "Reorganization—good working order—new members" is the news the Granite brings of itself this month.

MASSACHUSETTS.—EAST BOSTON presents two of her well-established representatives, the Pearson and the Haven, with the modest endorsement of "prospects good."—The Hatherly Circle of ROCKLAND graduated one of its members at South Framingham in July and will send out a large class of '89's next year,—into seal courses it is to be hoped.

The circle work of the Hatherly has been mainly carrying out instructive programs and giving occasional entertainments.—Such a charming evening as that with which the NORTH ADAMS entered on the Greek year is promise of future success. Business, enrollment of new members, program, refreshments, all were enjoyed with a zest which only comes on a return to a loved work after a long vacation.

CONNECTICUT.—The close of last year at SIMSBURG was quite unlike that of any circle which has given an account of itself: each member was assigned a part of the year's reading and a public review was held in the town hall. Music relieved the display of learning and the auditors went away impressed with the fact that reading the Chautauqua course means a very substantial addition to one's general information.

RHODE ISLAND.—The Broadway Church Circle of PROVIDENCE takes its place promptly and adds to our table talk news of its reorganization, its new officers, and its goodly prospects.—At NEW HAVEN the Rose Quartz has gone to work. We hope that this circle may enrich our *Local Studies* with some notes on the Charity Organization of NEW HAVEN.

NEW YORK.—At the head of the New York delegation sits the Sesame of BROOKLYN which by some chance has lived a year without an introduction at the Local Circle board. The Sesame like all Chautauqua Brooklynites has been a success and has fair prospects for '88-'89.—WEST HARLEM has set its mark for a large increase this year and has begun work in a most practical way by scattering some fifty circulars.—The Chautauqua season has opened in ROCHESTER with encouraging prospects. The first monthly meeting of the Central or Union Circle was well attended. Several local circles reported at that meeting that they had resumed the circle work and others that steps had been taken to resume. It is expected that a considerable number of new readers will enter the lists this year. It has been rumored for a year past that the Chautauquans of Rochester were going to present a class banner to the Class of '89, at the time of its graduation next year. This rumor has now assumed definite form, and at the recent meeting of the Central Circle a committee was appointed to carry out the project, which will doubtless result in the construction of a banner in every respect creditable to the donors and worthy the occasion. It is expected that Mr. George E. Vincent, son of Bishop Vincent, will deliver an address before the Central before long.—CORTLAND is as ambitious for circulars as West Harlem, and talks of the beginning of the year as the "opening of the campaign," a figure which portrays very well the aggressive spirit which animates Cortland Chautauquans.—GROTON drops in to tell us they have begun a year which they anticipate will be interesting; GENESEO follows and prophesies "greater strength" than ever; after them comes HORNELLSVILLE holding up an order for a dozen blanks for its new members; the Siloam of NORTHPORT joins the line, announcing reorganization, new officers, and new members; next in order is HOOSAC FALLS, larger by "several new readers"; and then the Maples of GLEN COVE "reorganized October 3 to hold regular meetings throughout the year."—The Class of '92 has received eleven additions in NAPLES, and they have been welcomed most gladly into the hospitable ranks of the existing circle. Note, too, that the Naples Circle not only receives '92's but keeps the graduates, several of whom are taking seal courses this year. Bear with the Scribe's hobby—every graduate of the C. L. S. C. should take up advanced courses of reading, and how many do!—A member at JAMESTOWN brings with circle news a personal experience

running thus: "Our season at Chautauqua so stimulated us that we have decided to read for seals this year." This circle which our friend represents is one of the most wide-awake in the constituency. One of the Chautauqua trustees, the Rev. Mr. Rubinkam, has been its president, but his proposed sojourn in Europe has made a change necessary. Under the new management the circle is taking hold with vigor and determination. It was this Jamestown circle which carried out the delightful plan of celebrating the close of last year's work by a banquet, held in June, in the sacred precincts of the Hall of Philosophy at Chautauqua itself.—The circle at JOHNSTOWN had in mind the value of new recruits last spring and gave a public reception to attract outsiders. Circulars have been employed this fall. When the Johnstown meets with us next, the result of their work will be looked for.—Twenty-five names were taken at the preparatory meeting at HONEOYE FALLS, and the secretary descried "a prospect of large additions before the next meeting."—SAUGERTIES believes, too, in the possibilities in the post-graduates, and it has put them to work conducting a large local class.

NEW JERSEY.—The Hale of ELIZABETH met with *Local Circles* for the first time last year. It comes in again for a moment, telling of '88's, '90's, '91's, and '92's in its ranks—a significant proof that it can hold and grow.

PENNSYLVANIA.—The Ivy of PHILADELPHIA numbers seven more than last year; a sign of somebody's agitating.—"Enthusiasm and earnestness make up for lack of large numbers" in the MT. CARMEL Circle, so writes a member. Be it noted that this is possible, but that "large numbers" can never supply the place of "enthusiasm and earnestness."—The summer was improved at SHAMOKIN to bring up arrearages; the circle began late last fall. With an unencumbered start and a year's experience the Shamokin friends are sure to do wonders this year.—NEWTOWN has made a brave beginning.—The PITTSBURGH Chautauquans present for inspection a neat invitation and program from the annual "home-coming" of the circles of Pittsburgh and vicinity. The program was on features of the Chautauqua Assembly, and included the Vesper service, talks on the Chautauqua University, Recognition Day, the Round Table, the Course for 1888-'89, and Chautauqua songs. The Central Circle of Pittsburgh has had its first monthly meeting. The circle evidently intends to make the most of Greece. Here is the list of subjects handled at its first meeting: Geography of Greece; Age of Pericles; Xenophon and the Anabasis; Questions on the Required Reading in THE CHAUTAUQUAN; Bryant and Works (Memorial Day); Memory Exercise on Required Reading. No exercise to exceed fifteen minutes in length.—"Fair prospects" are in view of the PETERSBURG friends.—The SHARPSVILLE Circle is two years old, and if we may judge from what they did last year, doubled their membership, the coming season will be highly prosperous. They tried last year the suggestion of THE CHAUTAUQUAN that a leader be appointed on each book rather than for each week, to conduct the lesson, and found it a great improvement.

WEST VIRGINIA.—WHEELING's vigorous circle organized in October with a grand public meeting. General Secretary Martin was present and gave an address, new members were invited in, a circle formed, and the officers elected—a spirited, earnest beginning.

VIRGINIA.—Sometimes there comes to the monthly symposium a belated circle which cries out despairingly, "What shall we do?" Here is an answer from Lady Washington of BAYARD, a club whose metal is evidently worthy its namesake: "Owing to a great deal of sickness among the

members of the circle, it has been impossible for us to finish our last year's course in time to send in our memoranda, but we hope to finish in a few weeks. We were compelled to abandon our meetings for a short time, but we shall unite again if the health of the members permits; if not we shall read at home for we could not think of giving up the work."

TEXAS.—The Oleander of GALVESTON is in full bloom.

OHIO.—The circle at GREENVILLE sends its card; reorganized and re-enforced, its tidings.—"We have only eight members but they are true as steel," declares a representative from BROOKLYN VILLAGE. And eighty lacking that steel-like truth could not equal that eight.

INDIANA.—There is one thing that a circle always hastens to bring prompt news of to *Local Circles*—a visit from the Chancellor—and who wouldn't? There is no one in Chautauqudom who will not congratulate the EVANSVILLE Circle on the delight and help it got from Bishop Vincent's visit and lecture in September; and not the circle alone profited, the town was stirred to effort and the work is growing fast.——The Salem B. Towne Circle of CRAWFORDSVILLE first was introduced in April last to its fellow-circles; now it appears at the opening of the year, thirty-three strong, and spending two hours every week on the Required Readings.——OXFORD Circle which did last year's work in six months, starts on time with '88-'89.——Lowell of NEW ALBANY has reorganized and also the circle of BROOKVILLE, with "twenty good, active working members."

ILLINOIS.—The Vincent Circle of CHICAGO is as stalwart as ever. Forty-five members have been enrolled and a full corps of officers elected. The Vincent is in its third year.——It is a grave loss to the Pomegranate of LAKEVIEW to have Mr. W. R. Chamberlain leave their ranks, but even their regret does not lessen their ardor, for they declare, "We are determined to do all we can to make the Pomegranate the first of circles."——The Beta of DELAVAN announces that it has begun work under most flattering circumstances, having sixteen members enrolled and the prospect of more, all of them earnest workers.

KENTUCKY.—A Chautauquan from MAVSVILLE announces that the circle there is again at work and that the probability of a large membership is strong.——If any circle is seeking a model for an order of exercises, this adopted by I. X. L. of NEWPORT will be useful. The circle meets at the residence of members every Thursday evening; the meeting is opened with a Chautauqua song; roll-call is answered by quotations from some poet or author; minutes of the previous meeting are read and followed by a song; a review of the lesson for the week is held and this exercise is followed by a program of readings, essays, and music; the meeting is closed with a Chautauqua song.

MICHIGAN.—October was a busy month with Michigan Chautauqua circles. By another month we shall expect a rousing delegation of "reorganized." Among those on hand at our present gathering are the Hurlbut of THREE OAKS, the ALLEGAN Circle, twice as large as last year, and the Lee of HASTINGS.

WISCONSIN.—The RIPON Chautauquans are in ranks. The Chautauqua songs have been adopted for use in the circle.

MINNESOTA.—The secretary at HASTINGS represents "a very full circle" of loyal readers.

IOWA.—The graduates at HOPKINTON have caught the idea. '88's, '86's, '85's, and '82's are in the city and all have united in an alumni association reading the Bible course and holding regular meetings. The circle of undergraduates in Hopkinton, with such an example can scarcely

be other than vigorous and ambitious, and the start they have made is full of energy and promise.——The Cedar of WATERLOO is going to follow the Hopkinton Circle, we hope, in the hunt for seals. A number of '88's went from the circle this year, and certainly they could do no better thing for themselves or others than to follow higher courses. The Cedar has averaged from twenty to twenty-five members during the last four years, and has never missed a regular meeting since its organization.——The IOWA CITY Circle has begun the year with unusual zeal and some new members.——AUDUBON reports likewise "new zeal and new members."

MISSOURI.—The number of members in the Elma Webster of KANSAS CITY reached forty on its opening night; a royal start, certainly.——There are fifteen persons reading together at APPLETON CITY, and "all of the best quality."——A remarkable fact is stated about the club at WEBB CITY—that in a year's work there was not an imperfect recitation.——Reorganization has been completed at MONTGOMERY CITY.

KANSAS.—The Grecians of PARSONS sustain their claim to be the "banner" circle of south-eastern Kansas, by beginning the year's work with an enthusiastic membership of thirty—the full number allowed by their constitution. The interest excited by a Camp-Fire given by the circle in August last has resulted in the organization of a new circle of eighteen members called the Carnation.——ARKANSAS CITY joins ranks with a doubled membership.——There must be a genuine satisfaction in the Clio Circle at WAMEGO over the completion of last year's work. The reading was not begun until January, and it took hard and persevering work to make up. The Clio rejoices in its opportunity to enjoy something of the recreations this year.

NEBRASKA.—At LINCOLN, that C. L. S. C. stronghold, the Capital City started out with thirty-one members. Its first program shows that a vigorous attempt will be made in the circle to cover the Greek readings of the year. The LINCOLN Circle at its first meeting had a program which must have been attractive. Here it is:

CHAUTAUQUA SHEAVES—A BOOK IN FOUR CHAPTERS.

Vignette, Music; Preface, by the President; Chapter I., Impressions; Chapter II., Comparison; Illustration, Music; Chapter III., Inspiration; Chapter IV., Conclusion.

——The stimulating character of the Long Pine Assembly has begun to show practical effects. The first circle to announce itself as a Long Pine growth is one at ATKINSON. Eleven members have been enrolled.——Alcuin of GRESHAM has eight names on its list this year.——SCHUYLER has a circle reorganized with a large per cent of '92's in its make-up.——The Chautauqua Circle at NE-HAWKA began its second year's work with a membership of about twenty, nine of whom are taking a graduating course, and are following as near as practicable the course given in THE CHAUTAUQUAN.

WASHINGTON TERRITORY.—We received the WAITSBURG Circle into our company two years ago, and a vigorous history it has had ever since. A new name has been taken this year: Altah, the Indian word for now, meaning to those who have taken it, that they are always on the alert for everything good. There are twenty-five members in the Altah.

DAKOTA.—The spirit of the West possesses the DEADWOOD people. They have reorganized with twenty-nine members and more are coming.

CALIFORNIA.—The Bryant at MODESTO began with the ringing of Bryant Bell on October 1.

THE C. L. S. C. CLASSES.

CLASS OF 1889.—"THE ARGONAUTS."

"Knowledge unused for the good of others is more vain than unused gold."

OFFICERS.

President—The Rev. C. C. Creagan, D.D., Syracuse, N. Y.
Vice-Presidents—The Rev. S. Mills Day, Honeoye, N. Y.; the Rev. J. H. McKee, Little Valley, N. Y.; the Rev. I. D. Steele, Jackson, Tenn.; Miss Genevieve M. Walton, Ypsilanti, Mich.; Mrs. Jennie R. Hawes, Mendota, Ill.; Mrs. J. A. Helmrich, Canton, Ohio; Miss Ella Smith, Meriden, Conn.; Miss Mary Clenahan, Cedar Rapids, Iowa; G. A. Brashear, Pittsburg, Pa.; the Rev. S. H. Day, Bristol, R. I.
Treasurer—The Rev. R. H. Bosworth, 230 Rodney Street, Brooklyn, N. Y.
Recording Secretary—Mrs. E. N. Lockwood, Ripon, Wis.
Corresponding Secretary—The Rev. H. C. Jennings, St. Paul, Minn.
 CLASS FLOWER—THE DAISY.

We are sure that the following bit of experience from a member of '88 will prove valuable to many others who are thus warned in time: "We are planning to re-read the course and fill out the large memoranda. We missed it terribly that we did not compel ourselves to fill out our memoranda at the proper times instead of postponing till now, at the end when almost the whole is back in the past, it will be a deal of trouble to answer what then might have seemed quite simple."

It is fitting that in circles where different classes are represented that the '89's should take the lead in organizing movements for raising funds for the Union Class Building, the amount raised being divided according to the number of members each class has in the circle. A little ingenuity will enable a circle to give a pleasing parlor entertainment from which a small sum, at least, will be realized, and small sums from one half the circles would pay for the proposed building. In no sense is money for this object an assessment. It is simply a pleasant courtesy, bespeaking the loyalty and good will of members.

CLASS OF 1890.—"THE PIERIANS."

"Redeeming the Time."

OFFICERS.

President—The Rev. D. A. McClenahan, Allegheny, Pa.
Vice-Presidents—John Lee Draper, Providence, R. I.; the Rev. Leroy Stevens, Mount Pleasant, Pa.; Charles E. Weller, St. Louis, Mo.; Mrs. Dr. Edwards, Randolph, N. Y.; Miss Anna L. Sanderson, Toronto, Canada; George H. Tott, Chicago, Ill.; A. T. Freye, Crestline, Ohio; Miss Helen Chenault, Ft. Scott, Kan.; S. M. Delano, New Orleans, La.; Miss Sarah Young, Danville, Ky.
Eastern Secretary—Miss G. L. Chamberlain, Plainfield, N. J.
Western Secretary—The Rev. H. B. Waterman, Griggsville, Ill.
Treasurer—Mrs. E. P. Wood, 252 General Taylor Street, New Orleans, La.
 Items in this column should be sent to Miss G. L. Chamberlain, Plainfield, N. J.
 CLASS FLOWER—THE TUBEROSE.

A '90 who must 'make her money for the Class Building if she gives any,' asks for hints. The '90's have always been quick at taking hints and if they avail themselves of these plans which have been tried by others, their quota will not fall short. The class flower, the tuberose, is always marketable, both blossoms and bulbs, why not raise a few pots for sale? The investment of a five-cent piece has been known to yield large results. True, the pleasure of one's friends in seeing so small a sum grow, and their readiness to help it on are always important factors, but even without that aid, respectable sums can be made from a "nickel." There is strength in union, and by co-operating with classmates or other classes, entertainments can be given. There is the possibility of getting work to do, and sewing-bees are always happy affairs. There is the selling of bricks so popular among Sunday-schools; it

would be necessary to modify the bricks to shingles in this case, but that would scarcely affect the sale. There are many other plans which Pierians will devise and which they can announce very appropriately in their class column.

CLASS OF 1891.—"THE OLYMPIANS."

"So run that ye may obtain."

OFFICERS.

President—The Rev. J. M. Durrell, Lawrence, Mass.
Vice-Presidents—Mrs. Mary A. Livermore, Melrose, Mass.; Mrs. Mary T. Lathrap; the Rev. J. A. Smith; W. H. Westcott.
Secretary—Dr. A. J. Reinhart.
Assistant Secretary—Mrs. Wilkie.
Treasurer—Mrs. Foster.
 CLASS FLOWER—THE LAUREL AND WHITE ROSE.

Here is a word from three Olympians, which has all the energy and fire to be expected of those who intend to "run and obtain": "We are resolved to let nothing interfere with our Chautauqua work for this new year. The one year's reading has drawn us to the circle and we are anxiously awaiting our new books. We are going to take the garnet seal also."

By the time the December number of THE CHAUTAUQUAN reaches our readers, the memoranda for the year will be in the hands of every member whose fee has been paid, and the white seal memoranda will be ready for those who want them. Do not fail to secure the memoranda in good time that the year's work may not suffer on this account.

THE PRESIDENT'S CHAT.—"A year ago I commenced with the class of '91 in the C. L. S. C. I have dropped from the ranks." A shadow came over my heart as I read these words at the commencement of a letter from one who has done good work during the past year. As I read on, however, the clouds were chased away by the sunshine. The writer continued: "I always had a burning desire to go to college, but it had ever seemed impracticable because of pecuniary reasons. I took up the Chautauqua work. It seemed to make anything possible with prayer and a strong purpose. My desire for a college education was revived. I gained courage and strength to persevere, and next September, God willing, I shall enter college. I am convinced that I should never have gained this strength of purpose had it not been for the C. L. S. C."

We are sorry to part with any member of the class, but in such a case as this, we can only say, "Go, with God's blessing." Some others have left us with the same lofty purpose, having had their enthusiasm lighted at our altar. These candidates for wider information are very warm in their appreciation of the start given them by our readings, and express their purpose to obtain diplomas in the C. L. S. C., after completing the college course.

"Dropping out" is not always dropping down; to leave the plow after the furrow is commenced is not brave, but to change the light plow for a heavier one and for a deeper and longer furrow is commendable. Let no Olympian become discouraged with his toil; "it is better farther on." If you must go, step up rather than down. Judging from letters received and from personal interviews, there are a number in our band who have had awakened in their bosoms a desire to go to college. Timidity, poverty, and lack of friends have kept them from starting toward the desired goal. In all seriousness, let me say to you, my young friend, you can go to college; for self-reliance and application are worth more

to you than money. Let not poverty frighten you; more than one young person has started for school with less than ten dollars in his pocket. The teachers in our seminaries and colleges are only too ready to put men and women of determination in ways to help themselves. If you can crucify your pride, take any position assigned by the instructors, and bend the whole strength of your being to work, success will crown your efforts.

CLASS OF 1892.—"THE COLUMBIA."

"Seek and ye shall obtain."

OFFICERS.

President—Col. Logan H. Roots, Little Rock, Ark.
First Vice-President—Prof. Lewis Stuart, Mich.
Second Vice-President—F. W. Gunsaulus, Ill.
District Vice-Presidents—Mrs. Frank Beard, N. Y.; Dr. P. S. Henson, Ill.; Charles P. Williamson, Ky.; Issa Tanimura, Japan.
Treasurer and Member Building Committee—Lewis E. Snow, Mo.
Secretary—Miss Jane P. Allen, University of North Dakota, Dak.
CLASS FLOWER—CARNATION.

A few valiant '92's from Michigan are battling with difficulties and propose to have a circle if possible. Meanwhile they write, "We will do the best we can, both with our study and in trying to infuse some enthusiasm into the rest. There are several 'shut-ins' who can take only part of the work."

The above suggestion is one which has often been reiterated among Chautauqua workers. What will the '92's do to find out the "shut-ins" and give them a place in this great fraternity?

Two Nebraska Chautauquans who spent part of the season of '88 at Chautauqua went home from the Assembly determined to see what could be done by the C. L. S. C. in a neighboring penitentiary. The result is just what might have been expected, for the following report comes: "We have fair prospect of organizing in our state penitentiary here a circle." '90 and '91 both have an interest in the prison work of this circle; '92 must not be behind in anything.

Twenty-eight members from South Africa have recently been enrolled for the Class of '92.

GRADUATE CLASSES.

A public Recognition Service under the direction of the Brooklyn Chautauqua Assembly will be held on Wednesday evening, November 28, 1888, at Hanson Place Baptist Church, corner S. Portland Avenue, for the graduates of 1882 to 1888, inclusive, residing in Brooklyn, on Long Island, and in New York City, who have not passed the Golden Gate and Arches at Chautauqua. Brief addresses will be made by J. L. Hurlbut, D.D., Principal of the C. L. S. C., who will preside, and by Lyman Abbott, D.D., a Counselor of the C. L. S. C., and Nathan E. Wood, D.D. All Chautauquans of Brooklyn, Long Island, and New York, and their friends, are cordially invited. The secretaries of all Local Circles within this district are earnestly requested to *immediately* send the full names and addresses of graduates in their circles, who would like to receive formal Recognition by, and their Diplomas from, the C. L. S. C. authorities at this service, to the secretary, Miss Teal, No. 848, Gates Avenue, Brooklyn, N.Y. It is important that these addresses should be forwarded *at once* in order to complete arrangements. Graduates must procure their graduating card from Miss K. F. Kimball, Secretary, C. L. S. C., Plainfield, N. J. They

are also urged to obtain from her and wear a Garnet graduate's badge (price, forty cents).

An '88 from California adds another word of testimony to those which have found expression in every class: "I regret my delays in filling out the memoranda, but they were unavoidable, and I trust you will pardon a busy housewife who is a weary invalid much of the time. The comfort and blessing I have received from the four years' reading could not be expressed in words."

Mrs. D. A. Dodge, Adrian, Michigan, was re-elected Vice-President of the Class of '88 at Chautauqua in August. Her name was accidentally omitted from the list of officers published in the October issue of the magazine.

The Progressives last year appointed one of its members, Miss Louise Bond, of Toledo, Ohio, to prepare a class banner. This banner was presented at Chautauqua in the summer. It is composed of cream white satin (the class color), with the class mottoes, a C. L. S. C. monogram, and a vase containing a handsome bouquet of asters (the class flower), painted by Miss Bond. The staff is surmounted by an artistically carved hand holding a flaming torch (the class emblem). A vote of sincere thanks was unanimously offered to Miss Bond for her work in preparing the banner.

The "Memorabilia" scored a success at all the Assemblies at which it was seen. All the classes decided that '85 deserved the palm for getting out the finest souvenir yet seen in C. L. S. C. circles.

TO THE CLASS OF 1882.—An absent member of the class desires to express gratitude, that, in the midst of enjoyment at the reception in Pioneer's Hall, August 21, the sick and "shut-in ones" were so kindly remembered by you. The pleasure of meeting face to face is an inspiration which that unfortunate portion of the fraternity cannot catch. But having read the course every year since the C. L. S. C. was organized, my inspiration gets fanned to a flame, and I pray daily that God will bless Chautauqua, its originators and supporters, and especially that blessings be shed on the C. L. S. C. I am now seventy-eight years old, and have been a helpless invalid for the last six years, yet I indulge the hope that the end of the ensuing year will show as much work accomplished as has been done in each of the preceding years, and that my diploma will be graced with additional seals.

There are fifteen members of the Society of the Hall in the Grove in LINCOLN, NEBRASKA, who loyally and wisely have united for advanced reading. The new club has chosen the seal course on Greece, a most complete and delightful series of readings, and in connection is doing the reading in THE CHAUTAUQUAN. The plan of adopting an advanced course in history and literature following the readings of the current year's studies is especially wise. It not only stimulates the under-graduate circles within range of the seal readers but enables the latter to be of great service frequently to the beginners.

The officers of the Guild of Seven Seals, are, President, Dr. S. J. M. Eaton, Franklin, Pa.; Vice-President, Mrs. E. S. Hoover, Duluth, Wis.; Secretary, Mrs. E. F. Curtiss, Genesee, N. Y. When a C. L. S. C. reader acquires fourteen seals on his diploma, he becomes a member of this guild, and each seven obtained thereafter constitute a degree. Fourteen seals count the first degree, and twenty-one seals the second, and so on.

EDITOR'S OUTLOOK.

SPECIAL FIELDS FOR CHAUTAUQUA ENDEAVOR.

The *Outlook* of last month urged its readers to systematic agitation in the interest of the Chautauqua Literary and Scientific Circle. A new phase of the subject now is suggested by correspondents of serious purpose. They ask, "Whom shall we approach. Everybody whom we know is familiar with the C. L. S. C." The *Outlook* has called attention many times to the different fields to which the C. L. S. C. is adapted, the home, the shop, the literary society, the Y. M. C. A., the church lyceum, and the like; it has pointed out frequently that the work could be introduced by personal appeal, in public gatherings, and through the press. But besides these particular fields there are still others in view which are within the reach, at least by mail, of individual workers, which are ripe for C. L. S. C. work, and which are neglected.

Within easiest reach is the country, those rural districts, remote from all opportunities for culture and filled with men and women of sturdy, keen, inquisitive minds. Through a large part of the year they have leisure, and many of them would gladly follow a course of reading if one were presented which seemed practical. But how are they to know of any scheme of home-education unless those who know of it carry it to them? Probably there is scarcely a town-Chautauquan anywhere who does not know of a rural district where his influence would be sufficient to introduce the C. L. S. C. at least to one or two persons, and the probability is, too, that unless that particular individual conveys the scheme to the neighborhood, there is nobody else who can do it. We have suggested before that the agricultural press can be used to great advantage in sowing Chautauqua seed. Most papers of the class encourage reading habits and suggest books, and there is scarcely one which would not publish gladly occasional short and pertinent articles or paragraphs on the Chautauqua Literary and Scientific Circle.

The great West with its ranches remote from the railroads, its rude mining hamlets, its booming, enterprising young towns, is filled with the choicest, most energetic of people. But how is this work to be presented to these scattered towns and homes unless friends and acquaintances carry it? *Nobody* else can do it. As in the farming districts propagation depends upon individuals. There is no class for whom the C. L. S. C. is better adapted than working men or women ambitious for general culture. It goes to the home, is within limited means, is adapted to all grades of advancement, and leads one as rapidly or slowly as his time permits, from a humble beginning to a broad, complete mastery of a single subject, or to a wide, diversified general culture. The increase of working people's co-operative organizations, most of which make it a rule to encourage intellectual culture, makes it easy at some points to present the C. L. S. C. But where there are no such societies to foster the plan, there are always individuals whom one may approach, and help with advice and instruction, and who often form the nucleus of prosperous circles. And here again the work devolves on the individual.

A Chautauqua work of incalculable value is in operation at Chasm Falls, Pa. The town has no high school and the young people have determined to carry on their studies through the C. L. S. C. There is no question but that the most feasible plan in existence for ambitious young persons who find themselves stopped at the grammar grade in the schools, is the Chautauqua plan of self-culture. And how many towns there are, known to Chautauquans, which are without libraries, high schools, or lecture courses, which need only the stimulus of an interested individual to start them on a plan of systematic study.

Special fields are found in factory towns, in mining districts, in life-saving stations, in all organizations for whatever special

purpose, where intellectual culture is encouraged. The ambitious worker has only to examine his own environment with reference to its intellectual needs to see how wide are the special fields for his endeavor.

THE W. C. T. U. CONVENTION.

A brave body of women gathered in the Metropolitan Opera House in New York in October. We have been educated by our experience in the anti-slavery wars to look to New England for the great leaders in moral reform, but the turning of the kaleidoscope of time has changed the scene. We now see the radicals coming together for counsel from the North and South, the East and West. The old, New England heaven has worked to the improvement of the whole people. We have gained a vantage ground and the W. C. T. U., a strong, progressive, and enterprising body of women, gathered as its representatives from all parts of the country.

It was a singular coincidence that the same great Opera House where the General Conference of the Methodist Episcopal Church met last May, to which body Miss Frances E. Willard was elected a delegate (but which refused to seat her) should be the meeting place three months later for the annual convention of the W. C. T. U., over which body Miss Willard presided. On the same platform where three months before ten bishops of her own church had presided in rotation over more than four hundred delegates of their own sex, Miss Willard in October presided alone over more than four hundred delegates of her sex. "De world do move." We commend the wisdom of the women in re-electing Miss Willard president by a handsome vote.

It is a significant sign of the times that this convention strongly organized from beginning to end was in the hands of women. This organization has become a great factor in our civilization. The sentiment and conviction which have aroused and prompted them to venture out from their homes into the arena of public life, to contend with crime and the shame of society, to alleviate poverty and comfort the sorrowing as only women can, and what to women must be most distasteful of all,—to endure the misrepresentation and criticism of social and political enemies, were shown fully in the annual convocation of nearly five hundred intelligent, consecrated women. The sight sets one to thinking, "What is to be the end of this matter?" "Whereunto will it grow?" It is like Chautauqua, where the W.C.T.U. was organized, going on and on for the good of men and the triumph of righteousness.

These women, as might be expected, have adopted their own creed. "Woman Suffrage" and a Temperance Political party, are the most advanced ideas it contains. This converts the W. C. T. U. into a political organization; for how can they declare allegiance to a political party without becoming themselves a part of it? The ladies may not vote, they may not adopt the political methods used by men, yet they have put themselves on record as against all other political parties by pronouncing themselves for the Temperance Political party. This we regret. They have excited prejudices which for the sake of their work should have been permitted to sleep. We fear that their influence for the spread of the fundamental doctrines of total abstinence and legal prohibition may be abridged. Against "Woman Suffrage" we never speak; for it we could say much, but this is not the place for an utterance.

Woman suffrage is a radical reform, political in its character and workings, and a good deal more than the dominant parties accept. Most men of to-day look upon it as a harmless idea, in the hands of women, but this may be an error; the teaching power of women is great; they can project the idea and influence of a reform beyond the limits of their organization and

the omens indicate that this is what they are doing. Literature is a power among the American people, and these women are using the printing-press with tremendous effect. They are stealing a march on the established order of things in this country, by teaching "woman suffrage"; and men are liable to sleep on till the next generation which is now being educated by them will come into power and act under the influence of this idea which they are now planting.

The women of the W. C. T. U. know how to organize; and this is a great power in politics. They have forty departments organized in the W. C. T. U., each under a competent leader; they do effective work, beginning with the education of children in the common schools, and ending with an effort to reform criminals in our prisons. They aim not only to awaken the churches to reform society, but they mean to be a political organization or to influence existing parties by setting up a higher standard of political morality, and they are already being heard.

This convention was composed of mothers and wives, sisters and daughters who know the crimes men commit against the family and the sanctity of the home; therefore they have banded themselves together in the name of "God and home and native land," to teach and pray and work for the purification of society. There is intelligent conviction underneath this great organization, indeed that is the prime cause of this wide-spread movement; it is not a declaration of war between the sexes—and yet like Bunyan's allegory, it may justly be called a "Holy War." Woman's convictions are as powerful in impelling her to deeds of moral heroism for the welfare of her kind as any moral achievements we can trace to the conscientious action of men.

CHRISTMAS GIFT-GIVING.

The whole Christian world is at present absorbed in getting ready for Christmas. The merchant is loading his counters with novelties in every grade of quality, finish, style, and cost; the publisher is putting on the market the books at which his editor, artist, and printer have been working for months; the farmer is counting his turkeys, apples, and celery; churches are planning their festivals; homes their reunions; the poor are studying how to stretch their little to a great deal; the rich how to pour from their abundance greater blessings. Christmas travel is on the world; its object to make, if may be, one happy day throughout all Christendom. To bring about this universal Happy Day, one means is adopted—gift-giving. To give to others is the Christmas law. To give wisely, bountifully, gladly, where the gift is needed, as much as the purse will allow, and with the single object of making others happy, is the only recognized interpretation of this law. This Christmas gift giving does not mean a traffic in presents, it permits no system of obligation by which "for so much received I hereby return so much" is written between the lines of the note of presentation. It does mean careful, loving study of how with the means at one's command he can add the largest amount of happiness to the world on Christmas Day. This interpretation of Christmas giving may demand that the interchange of family presents shall be abandoned that a special comfort may be placed in a needy household. It may mean no home Christmas-tree, that some separated family may be united, or that more tables may be graced with Christmas cheer. It may mean much sacrifice of *things* that the most perfect of pleasures, that which springs from knowing that we have made others glad, is ours. For doing for others is the very heart of Christmas joy.

How widely the world is accepting this sense of gift-making, look to the growing custom in Sabbath schools of the children preparing gifts for the poor instead of receiving them for themselves. The gladdest child's festival we have ever seen was a "give-away" Christmas where every child of the church, rich or poor, brought some gift, if nothing but an apple or potato, to swell the offering. When all was gathered in and pulpit and altar were piled with hundreds of fowls, with whole porkers

decorated with ribbons and bearing in their mouths the conventional red apple, with pyramids of canned fruits and vegetables, of sacks of flour, and of baskets packed with dinners complete from the stuffed turkey to the salt and pepper, the outburst of applause was the most spontaneous and infectious we have ever witnessed. The royal nature of Christmas-giving was felt by every spectator and partaker, as no number of elegant, personal gifts could have impressed it.

If one will examine the reports of the Association of Working Girls' Societies, he will find that last year, almost without exception, they united in doing for those poorer than themselves. Hard-pressed as many of the members were, by uniting they were able to prepare Christmas-trees for wretched neighborhoods, to send well-filled stockings into poverty-stricken homes, and to place dinners on many tables otherwise empty. And so the new interpretation of Christmas gift-making is going around the world. It may bring fewer articles of bric-à-brac to our cabinets, fewer pictures to our walls, and fewer jewels to the case, but it will put a new meaning into the life of many a lonely soul, it will hasten the realization of the beautiful idea of one universally Happy Day, and best of all it will show that happiness is born of good-will, of self-forgetting, of natural, tender, loving care for others.

THE REPUBLICAN VICTORY.

The election by the Republican party of General Harrison to the presidency will make a radical change in the administration of the Government. It is a matter for congratulation that such a man as Gen. Harrison is to be President of the United States. He has a clean record for which every American may be thankful. He has been a United States Senator for six years, and therefore has experience in legislation. He has served in the army and knows what it cost to preserve the Union. He is an eminent lawyer, which means that he has a knowledge of jurisprudence, has served his clients diligently, and is familiar with the laws of states and nations and their application to society, all of which will be of great value to him and the country. He is a Christian man, identified with the Presbyterian Church; his church connection would not count for much if no more could be said, but he is regarded by his neighbors and his own church people as an exemplary member of his church; this inspires the assurance that he will be a just and upright man in the high office of president. It is cause for rejoicing when such men as General Harrison, and Governor Foraker, Governor Beaver, and the Hon. Warner Miller, with many others in the Christian church, are found in front places in political life; it contradicts, most emphatically, the often-repeated saying, that to be a lawyer and politician it is necessary to be a corrupt man. Integrity, brains, and manhood win in the end; and by these qualifications in our public men the nation is to be preserved.

If the official count demonstrates that the next House of Representatives and Senate are Republican, then this party has assumed a great task. It will have power such as has been entrusted to no administration for a number of years. It is a fearful political responsibility for this set of officers, and the time given them is short in which to solve many great political problems.

One fact is worthy of careful attention: when the Democratic party came into power nearly four years ago, it was found that a multitude of professional politicians, hangers-on, heelers, incompetent and in many cases unworthy men, filled offices of trust by appointment under a Republican administration; the Democratic party made thousands of changes, and such changes as the Republican party could not at that time have made. Now, however, General Harrison has the opportunity of removing the old stain on the party by appointing good men. His own election is a guarantee from the people that they want his type of men in office. If this idea possesses him and his political advisers, the government will be administered wisely and honestly, and the wise and honest people will endorse and perpetuate the fame of such an administration.

Gen. Harrison can deliver his inaugural address, take the oath of office, nominate his cabinet, and settle down in the White House on the fourth of March next to serve as President of the United States under the most favorable auspices. There will be no shadow of doubt hanging over his title to the presi-

dency, all parties conceding that he is the choice of the people under the laws which regulate the election of a chief magistrate; he has reached a full manhood, being well qualified for his office; the nation is at peace; and his own party coming into power in both wings of the capitol. Long Live the King!

EDITOR'S NOTE-BOOK.

The longest session of Congress in our history (321 days) closed October 20 with ten of the 76 senators present and twenty, with the speaker, of the 325 representatives. The session was nothing to be proud of. Its useless length, the meager attendance, and the partisan wrangling deserved all the skits and jibes they received. The records of the White House show that the whole number of bills and joint resolutions passed at the session was 14,432, of which 1,197 were approved by the President, 95 became laws without signature, 128 were vetoed, and 23 failed for want of signature up to the time of adjournment.

The reverence in which the American Constitution is held and the difficulty with which amendments to it are secured, make the present tampering with the French Constitution seem frivolous and unwise. In its present form the French Constitution is thirteen years old, and it has had two revisions. The people have none of the respect for it which the Americans and the English feel for their laws, and whenever dissatisfied, cry for revision. A Boulanger or Floquet is always on hand, like "an astronomer who has never seen the stars," to attempt constitution-making without knowing what a constitution means. Until there is a general recognition by the French people of the necessity of stability in the forms of republican government, there is little hope of bettering the present constitution.

The returns from the fall elections show decrease in the "don't vote" party. This is hopeful. Voting is so fundamental an element in republican government that to fail to use the privilege is to forfeit claim to loyal citizenship. The frequency with which the weather, indisposition, or business keep voters from the polls, gives the advocates of "compulsory voting" a strong hold on our sympathy. Indeed, we are not sure but that public teachers should follow the example of the New England clergyman who in announcing the weekly prayer-meeting said, "As a caucus of our section occurs at the same hour, of course we shall not expect the brethren to be present"; and when on the evening of the meeting he saw voters present, said, "I see brethren have forgotten the caucus to-night; we'll sing Number — while they go out."

It is claimed by careful observers of the political situation previous to November 6, that a perceptible check was observable in the political activity of office-seekers on account of the ground which the civil service reform had gained. While the abuse of the civil service has not been diminished to any great extent, politicians feel that the demand for reform is "in the air," and know that sooner or later it must come. When it does come, the office-seeker's occupation is gone. His devotion to politics already is waning because of the revolution he foresees.

English attention is at present riveted on the Parnell Commission. The *London Times*, backed by the Government, is trying to convict Mr. Parnell and other Irish leaders of knowing and encouraging the crimes of the Irish National and Land Leagues. It is not improbable that the Irish leaders knew something of even the most violent plans of the leagues, but it is certain, we believe, that they discouraged them and that had it not been for them far greater crimes would have been committed. Whatever may be the result of the commission investigation, landlordism, evictions, and coercion are in the Government side

of the balances, and it will be difficult to put anything into the scales heavy enough to tip the beam.

An excellent definition of the work of a city mayor was given at a recent political mass meeting in New York City. According to it the mayor must see "that the public money is not squandered; that public health is not endangered; that public institutions are not perverted from their proper work; that crime is prevented and punished; and that public property, streets, parks, and public works are provided at the least expense." This definition bases the mayor's selection solely on fitness to perform certain duties. It is the only interpretation which will give a competent official. To elect a mayor on a political basis is to embarrass his free action and insure municipal mismanagement.

There seems to be just cause for holding the officers of a railroad criminally responsible for the result of such an accident as that on the Lehigh Valley Railroad in October at Mud Run. Carelessness and neglect caused it. It could not have occurred in a thoroughly disciplined service. And there can be no question but that a railroad owes such a service to the public. These shocking accidents occur at frequent intervals; but beyond the discharge of employees who have been poorly trained and not infrequently overworked, no one suffers. The guilt lies largely with the corporation.

To put a four million dollar building on a ten million dollar foundation is what Congress has substantially compelled to be done in the case of the Congressional Library Building. The foundation had been built on a large plan when the change "in the interests of economy" was made. The extravagance of such economy is clear to fair-minded citizens. There is absolute need of a new building; self-respect and business sense demand that it be of a size and character to supply the need for years to come, but again they are routed. Probably before the paint is worn on the new structure, there will be a demand for another building in keeping with the dignity of the object.

It is not at all entertaining to follow the German and English medical quarrel which has risen over the nature of the late Emperor Frederick's malady and its treatment. The sensational and personal features have so overshadowed the pathological that those who might feel interested in a scientific discussion of the case find themselves in a complicated labyrinth of family, national, and personal as well as medical construction. As an example of the lengths to which national and professional prejudice will carry the great and wise, however, it is a fine study. Students of medical affairs agree that this will probably prove the most celebrated doctors' quarrel the world has ever seen.

England has been called upon to consider the possibility of Egypt without the Nile. The Mahdi holds the sources of the river, and it is rumored that he intends to deflect the course. Experts say the plan is feasible. Of course the country would be worthless if such a plan were carried out. This announcement is particularly alarming in the face of the great plans making to use the river more fully than ever for irrigation. Weirs, canals, and a great reservoir to store the overflow of the river and use it as needed, are in course of preparation. This last plan of a reservoir is similar to Major Powell's gigantic scheme

for storing the waters of the streams on the eastern slope of the Rocky Mountains and using them to irrigate the arid plains.

Mr. Edison is soon to receive phonograms from England which will repeat to him in the natural tones a sermon from Spurgeon, a composition by Sir Arthur Sullivan, a song from a popular soloist, and other equally interesting matters. The fact seems only fit for fairy-book pages. Indeed the phonograph was a fancy before Mr. Edison made it a fact. Tom Hood nearly fifty years ago wrote of some one finding out "some sort of Boswellish writing-paper to repeat whatever it hears," and Jean Ingelow wrote fifteen years ago in a fairy story of the "acousticgraph" which when first contrived recorded the song or symphony and gave them out in a horrible clash; but science soon managed, as it were, to stretch the "image" so that a perfect repetition could be obtained.

A radical change in the manner of cataloguing exhibits is seen in the present Art and Crafts Exhibition in London. Manufacturers always have displayed wares as the product of their houses without giving credit to the designer, artist, or responsible workman. Mr. Walter Crane, the president of the exhibition, insists that where originality in taste, design, or execution is showed in an article, the individual deserves credit, and he has prevailed in the present case. An establishment fosters merit and its honor cannot be lessened by the just recognition of the individual. The series of Industrial Exhibitions just begun in Philadelphia requires a similar credit to be given the workman and the premium is divided among them. Men and women compete on equal terms in the American exhibition.

An enterprising journal has been collecting the opinion of scientists on coming inventions. General A. W. Greely gives views worth considering by those of our readers who are interested in our series of articles on the economic effect of inventions. It is his belief that the storage of electricity produced by natural forces will be the next great economic invention, but he believes a cotton picker most needed. Gen. Greely holds that nothing ever will be invented by man as revolutionary in its effects as the application of steam-power; which probably is true, for the coming of steam-power has taught the world how to deal with great changes in a way to prevent revolutions.

In reckoning the forces which have influenced the late election, the humorist and caricaturist must not be forgotten. Logic has not been more alert and diligent than has wit—nor has it had a very great deal more power. Indeed one can almost say as Jefferson wrote from France one hundred years ago when the famous Notables assembled: "The most remarkable effect of this commotion as yet is the number of puns and *bon mots* it has generated." But the power of a pun is far less with the Americans than the Frenchmen, of whom Jefferson at the same time wrote: "I pronounce that a good punster would disarm the whole nation, were they ever so seriously disposed to revolt."

Canon Taylor of the Protestant Episcopal Church raised a startling question at the late London Church Congress—the "failure of Christian missions." Elaborate figures were given to show that at the present rate of progress it would take over three hundred thousand years to convert the world if the population remained stationary and converts steadfast. When we consider the eleven million yearly increase of population and the backsliding of converts, even ultimate success becomes impossible. But missionary work cannot be measured by figures. It is the progress of ideas and spiritual force. If the Christian interpretation of humanity, of brotherly love, of the dignity of womanhood, of the sanctity of marriage, of the childishness of superstition, of the saving power of the Lord Jesus Christ can be planted in a nation, the number of converts can be overlooked; the ideas are true, and will prevail.

In considering the question of missionary service, Canon Taylor called attention to a much more discouraging fact, in our opinion, than the overwhelming numbers of the heathen. It is the tendency to take inferior material to fill missionary posts. Zealous but half-educated men and women frequently are sent to posts where mentally they are utterly unfit to cope with races keen of intellect and subtle in perception, if heathenish in custom and false in religion. It is a mistake to underrate the heathen. The best endowed and most thoroughly trained men and women are needed to cope with the missionary problem.

The day of great church dioceses is not yet over. Bishops Taylor and Thoburn of the Methodist Episcopal Church have vast districts in Africa and India. The least populous tracts of other churches are cut into great bishoprics, but nowhere is there one equal to that of Bishop Vladimir of the Greek Church. The bishop lives in Sitka, Alaska, and his diocese includes all of America to Buenos Ayres in South America. The largest congregation is in Buenos Ayres where there are three thousand members. A new Greek church soon to be built in Chicago will make the third in this country.

A bequest of \$1,000,000 has been put into the care of the American Missionary Association by Mr. Daniel Hand of Clinton, Connecticut. The fund is to be devoted to the education of colored young people in the Southern States. A sensible condition attends the gift: no individual is to receive more than \$100 a year. A similar restriction of amount might be made wisely in all assistance given to beneficiaries. Nothing is so weakening to self-respect and self-help as the acceptance year after year as a charity, of all the money that is needed for an education. Where a small sum might be a spur to self-exertion, entire support is often a positive injury to character.

The exciting centennials which will sprinkle French history for the next year, begin with December 12. It was on that date, 1778, when the Notables "disappeared forever," as Carlyle says. Almost every day from that one marks a stage in the growth of the Revolution. For the last eight years two magazines, one supporting, the other combating, the Revolution, have been published in Paris preparing the people for the centenaries. In three Parisian newspapers weekly articles on the subject have for as long a period been regular features. Besides these, innumerable occasional articles have appeared in all periodicals, and the books published have been almost countless. Surely no Frenchmen need celebrate blindly.

The ease with which a good plan for raising money may be "done to death" is well illustrated by the fate which is overtaking the ten-cent-letter plan. By this device a letter is written a friend asking that she give ten cents to the object, and write two letters to friends requesting them each to give ten cents and also to write two letters each containing the same request. The multiplication is rapid and easy. Nobody objects at the first, second, and third request, but when every mail brings such a letter, then the most patient revolt. This very practical plan has become literally a public nuisance by over-use.

An interesting development in the working-girl's societies of the East is the Vacation Society. This organization secures country homes where its members can board for \$1.25 per week. This sum the girls pay and the traveling expenses generally at "excursion rates" are paid from the funds which the girls and their helpers have saved and raised through the year. It is a pleasant outcome of the co-operative principle, through which no class gains more than working people. A vacation fund of this kind is reported by the Chautauqua Circle in the Working Women's Guild of Philadelphia in our *Local Circles* this month.

C. L. S. C. NOTES ON REQUIRED READINGS FOR DECEMBER.

"OUTLINE HISTORY OF GREECE."

P. 118. "The City of the Seven Hills." Ancient Rome was built upon a cluster of low hills, along the foot of which flowed the river Tiber. The names of these hills were as follows: the Palatine, the nucleus of the Roman Empire; the Tarpeian, or Capitoline; the Quirinal; the Aventine; the Coelian; the Viminal; and the Esquiline. The Janiculus was on the west side of the Tiber. The Pincian was at a little distance north of the city.

"Punic." The word is derived from the Latin adjective *Punicus*, which was derived from *Poeni* the Latin word for Phœnicians, a colony of whom, under their leader Queen Dido, founded Carthage about 880, B. C. Hence the Carthaginians were often called a Phœnician or Punic people.

P. 119. "Mithridates." (About 132-63 B. C.) Pontus, the kingdom of this ruler, was originally a part of Cappadocia, in Asia Minor, but in the fourth century it had rebelled, and gained its independence. Mithridates conquered the tribes between the Euxine and the Caspian, passed beyond the Caucasus, conquering as he went. He made himself master of the whole Roman province of Asia, and put the inhabitants to death to the number of eighty thousand. Sulla from Rome sent troops against him, and the armies met in Greece at Chæronea and at Orchomenus, and in Asia, Mithridates being defeated in every engagement. He was compelled to surrender his ships to Rome and to pay her two thousand talents. In his march through Greece, Sulla gave his soldiers full license to plunder and destroy.

"Pompey." (106-48 B. C.) A Roman general and consul. In 66 he was placed in command of the army sent against Mithridates,—who had again revolted,—and gained a complete victory over him in Armenia, compelling him to flee. Mithridates, a fugitive in the Tauric Chersonesus, after making several vain attempts to stir up another rebellion against Rome, put an end to his own life. Pompey, seeking new conquests, led his troops farther into Asia. Returning after several months with a great train of royal captives and a vast amount of spoils, he made his third triumphal entry into Rome on September 30, 61.

"The Civil War." The three chief men in Rome were Cæsar, Pompey, and Crassus. They agreed to support each other and formed a league known as the first Triumvirate. Cæsar first was made consul, and later he was appointed governor of Gaul, and the other two were made joint consuls; later Pompey was sole consul, and Crassus, having been given the province of Syria, set out on an expedition of conquest into Parthia and was slain. Pompey became jealous of Cæsar after his brilliant victories in Gaul, joined the nobles who were growing fearful of Cæsar's great power, and ordered him to disband his army before appearing at Rome to ask for the consulship a second time. Cæsar immediately came to Rome with his army, and Pompey fled to Greece, was there beaten, and fled to Egypt where he was treacherously slain.

"The next Civil War." Cæsar had been made dictator of Rome for life, and Mark Antony at a festival had offered him a crown. The hatred of the republicans was thus aroused, and Cæsar was murdered. A second Triumvirate was formed by Antony, Octavius, and Lepidus. Brutus and Cassius who had left Rome after Cæsar's murder, raised an army in the East to resist this new league, and the war was begun.

P. 127. "Marco Bozzaris." (1790-1823.) This Greek patriot was one of the foremost defenders of Missolonghi. "This town is the most important strategical point of western Greece. It stands upon a level plain eighteen miles long and four broad, watered by the Achelous and the Evenus, and extends to the Corinthian Gulf. The walls are washed by the sea, but the water is so shallow that nothing larger than a small fishing boat can approach nearer than four or five miles." Bozzaris took possession of this place

almost deserted, and withstood a Turkish siege of two months and came off victorious. The town was then fortified by the English and became one of the strongholds of Greece. In 1823 Bozzaris was made a general in the army and shortly after started to make a night attack upon the camp of the Turks who were again on their way to besiege Missolonghi, and in the attack was killed. His army was victorious, and his body was borne on the shoulders of a relative to Missolonghi and there buried. A white marble statue presented by the French sculptor David, marks his resting place.

P. 128. "Canaris," Constantine. (1790-1877.) A Greek naval officer. He blew up the Turkish admiral's ship, near Chios in 1822. Later he saved Samos from falling into the power of the Turks by burning their fleet on the way to attack the island. He was made prime minister in 1862, and held after that several high offices under the government.

"Miaulis" (me-ow'lis), Andreas Vokos. (1786-1835.) A Greek patriot and admiral. He gained the victory over the Turks at Patras in 1821; and in 1825 burned their fleet in the harbor of Modon. He was one of the deputation sent to Munich to offer the throne of Greece to Otto, and was always one of his strongest adherents.

"Müller," Wilhelm. (1794-1827.) One of the best known of the German lyric poets. Among his publications was a volume of translated patriotic Greek songs. He was the father of Max Müller.

"Dr. S. G. Howe." (1801-1876.) In 1824 he went to Greece where he served in its war for independence. Returning to America in 1827 he raised large sums of money, and stores of provision and clothing and sent to Greece. He then entered upon plans for establishing in Boston a school for the blind. Succeeding, he opened in 1832 the Perkins Institution for the Blind, of which he became principal. It was here that he won his great fame in teaching the blind deaf mute Laura Bridgeman. He has given much attention to the instruction of idiots, and has established a school for them also in Boston. He has published a "Historical Sketch of the Greek Revolution," a "Reader for the Blind," and several essays and reports.

P. 129. "The battle of Navarino." "On July 6, 1827, the three powers [England, Russia, and France] concluded the treaty of London. . . . Greece was to be tributary but otherwise independent; hostilities were to cease immediately; and if the Sultan failed to accept the mediation of the powers within a month, the latter would recognize the entire independence of Greece." The Sultan haughtily refused to admit the right of any power to interfere between himself and his rebellious subjects, and gave orders to wage a war of extermination. The Egyptian and Turkish fleets lay in the harbor of Navarino, when a squadron of the united powers entered the bay resolved to put a stop to their depredations. They did not intend to give battle, but the Turks fired upon their boat bearing a flag of truce, and killed several persons, and a terrible battle instantly began, which resulted in the destruction of the Turkish fleet.

P. 130. "The Sick Man of Europe." Turkey was so called by Nicholas of Russia. An extract from a speech of his reported in the *Annual Register* for 1853, reads as follows: "I repeat to you that the sick man is dying; and we must never allow such an event to take us by surprise."

"COLLEGE GREEK COURSE IN ENGLISH."

P. 22. "Louis XIV." (1638-1715.) The reign of this king has been called the Augustan Age of France, from the array of illustrious men whom he assembled around his throne. His relish for magnificence was such as to lead him to make Versailles, the seat of his power, "as splendid as architectural skill and lavish expen-

diture could render it, and to make France the model in art, literature, manners, and modes of life, for all Europe."

P. 26. The manner in which Cræsus "tested various oracles" was as follows: He sent messengers to ask each, "on the hundredth day after their departure what he (Cræsus) was doing at a certain hour. The other answers are unrecorded, but that of the priestess at Delphi ran thus:

Truly the bed of sand I know, and the measures of the ocean.
Dedly the dumb I read, I list to the voice of the silent.
Savor has reached my sense from afar of a strong-skinned tortoise
Simmering, mixed together with flesh of lamb in a caldron;
Brazen the bed is beneath, and brazen the coverlet over.

Cræsus when he received this answer, judged the god of Delphi to be the wisest, since he alone could tell exactly what he was doing—for he had been cooking the flesh of the tortoise, mixed with lamb's flesh, in a brass caldron with a brass lid."

"Cræsus' father." Alyattes.

P. 27. "Hermus." A river rising in Phrygia and flowing through Lydia.

P. 28. "Telmessus." A town in Caria whose inhabitants were noted for their skill in divination.

P. 32. "Ecbatana." The capital of the Median kingdom, a large and beautiful city near the foot of Mt. Orontes. It was surrounded by seven walls, each overtopping the one before it and having battlements of different color.

P. 35. "Nitocris." A queen of Babylon, mentioned by Herodotus who says many of the important works of the city were due to her. It is supposed that she was the wife of Nebuchadnezzar.

"Berosus." A priest of Belus, who lived in Babylon in the third century B. C. He wrote in Greek a history of Babylon beginning with its earliest traditions and reaching to the time of Cyrus the Great.

P. 40. The "account of Egypt, the land and the people." It is in this that Herodotus narrates the test made by one of their own kings which proved (?) that the Egyptians were not, as they boasted, the oldest people in the world. "Two infants were kept carefully apart from human society, their attendants being forbidden to utter a word before them. . . . One day, when about two years old, they came to their keeper, stretching out their hands, and calling 'Bekkos! bekkos!' This being Phrygian for bread, the palm of antiquity was adjudged to the Phrygians."

P. 43. "Apis." The national god of the Egyptians, whom they worshiped in the form of a bull. This sacred animal must be quite black, save a white square mark on his forehead, and on his back a mark similar to an eagle. When one died great search had to be made for another meeting these requirements. Cambyzes returning from an unsuccessful expedition against the Ethiopians found the Egyptians celebrating the discovery of an animal bearing all these marks and worshiping him as their incarnate god. The great Persian was angry; he had the priests scourged, forbade the people to rejoice, and striking the sacred beast with his dagger wounded him so that he died.

"The death of Cambyzes." As he was mounting his horse about to set forth with his troops to quell an insurrection in Susa, the knob of his sword fell off and its point inflicted a wound which caused his death. The Egyptians looked upon the accident as a just punishment sent upon him for the outrage he had committed in killing Apis.

P. 45. "Stater." A Grecian coin worth about \$5.50.

P. 77. "Hermæ." The god Hermes, or Mercury, acting in the capacity of messenger to the other gods traveled from place to place and made treaties. On this account he was regarded as the maintainer of peace, the god of roads, and the protector of travelers; and numerous statues of him were erected along roads, at gates and doors, known as Hermæ.

P. 78. "Trierarchs." Commanders of triremes.

"Pæan." A warlike song sung before or during a battle.

P. 86. "De Republica." This was a work written in the form of a dialogue on government. The scene was laid about 129 B. C. It closed with a dream of Scipio, one of the speakers. With the exception of this last part upon which a commentary had been

written, the whole work was lost for some centuries. It was discovered by Mai in 1822 in Rome, and is now in the Vatican.

"City of God." In this work which is the "highest monument of genius in the ancient church," St. Augustine (354-430) explains the doctrines of the Christian religion under the figures of two cities, one of the world, the other the city of God.

"Utopia." This book is a description of an imaginary commonwealth located on an island of this name which is represented as having been discovered by a companion of Amerigo Vespucci, who tells the author all about the marvelous place. It is absolutely free from all evils, and on it an ideal existence is led. The word, a Greek compound, means "no place."

"The New Atlantis." An imaginary island described by Lord Francis Bacon (1561-1626), where a commonwealth was established in which all the people were employed in the study of the natural sciences. The place in which they carried on their studies was known as "the college of six days' works."

P. 97. "Marionette." A figure in a puppet show.

P. 98. "Origen. (186-254.) One of the most eminent of the early Christian writers. His works formed the strongest defense of the Gospel against the attacks of heathenism.

P. 99. "Swedenborg," Emanuel. (1688-1772.) A Swedish philosopher; the author of not less than seventy-seven works on science. In 1743 he thought he had a vision of Christ and that he was placed in direct communication with angels. He asserted that heaven and hell were shown him, and that he could hold converse with the spirits of the dead. There runs through all of his system of belief a law of correspondence having wide and diversified applications. The external world corresponds to man's nature, and to the invisible world. There is a universal correspondence of natural with spiritual things.

"Lemma." "An auxiliary proposition demonstrated for immediate use in the demonstration of some other proposition."

P. 104. "Silenus." A satyr always present in the retinue of Bacchus the god of wine. He appears as a jovial old man, with a bald head, goat's ears, and a sensual face. He is always drunk, and as in this condition he can not walk very well, he is represented as riding on an ass or as carried by the other satyrs.

P. 105. "Marsyas." This satyr lived in Phrygia. One day while Minerva was playing the flute she caught a glimpse of herself in the water, and was so disgusted at her distorted face that she threw the instrument into the stream. Marsyas found it, and it continued to give the same beautiful strains when he blew through it. He was so delighted that he challenged Apollo to a contest; and they agreed that the victor should have complete control over the vanquished. Apollo added the music of his voice to that of his lyre and so won. He had Marsyas fastened to a tree and flayed alive. It is said that his blood was the source of the river in Phrygia which bears his name.

"Corybantian." The priests of the goddess Cybele in Phrygia were called Corybantes. They celebrated her worship with wild dances to the music of the cymbal and the drum.

P. 108. "Boreas." The north wind, who lived in a cave of Mt. Hæmus, or Tmolus, in Thrace. One day when Orithyia, the daughter of the king of Athens, Erechtheus, had strayed beyond the river Ilissus, he seized her and carried her to his home.

P. 109. "Achelous." The god of the river of the same name, which forms the boundary between Acarnania and Ætolia. He was the oldest of the three thousand sons of Oceanus and Tethys, and was worshiped as a great divinity throughout Greece.

P. 111. "Callicles." An accomplished Athenian gentleman whose guest Socrates was at the time of this speech.

P. 113. "Son of Ægina," Eacus. See in *C. L. S. C. Notes* in THE CHAUTAUQUAN for November, the note on Rhadamanthus.

"Polus." A young pupil of Gorgias; the latter was a distinguished professor of Leontani who came as an ambassador to Athens to obtain aid against Syracuse before the Sicilian war.

P. 117. "Return of the Sacred Ship from Delos." Apollo had more influence over the Greeks than any other god; the island of Delos was sacred to him, as it was his birthplace. A

great temple was erected there to him. The Athenians sent every year to this island an embassy with choruses and dances to hold a festival in memory of the deliverance wrought for Athens by Theseus, who slew the monster Minotaur which devoured the tribute youths and maidens demanded of that city. The sentence against Socrates had been passed on the day following the crowning of the ship for its departure; and there was a law which forbade the execution of any capital sentence during the absence of the ship.

P. 123. "The Eleven." Directly after the Thirty had come into power in Athens, they proceeded to draw up a constitution and laws. They appointed a new senate, new magistrates and officers, and "a new Board of Eleven to manage the business of police and the public force."

P. 124. "Æsculapius." The god of medicine. He was the son of Apollo and Coronis, and was educated in his art by Chiron the Centaur. It was believed that he could not only heal the sick but that he could raise the dead. Pluto complained to Jupiter that the number of the dead would rapidly diminish through the aid given to men by Æsculapius. Jupiter then killed the great physician with a flash of lightning. The cock was usually sacrificed to him, and serpents were always connected with his worship.

P. 129. "Cyprid." A poem attributed to Homer in the early days, and later denied him. It was more commonly known as the "Cypria." It was a sort of introduction to the Iliad, telling a great number of myths, and leading the reader from the opening of the Trojan war up to its tenth year.

The "Little Iliad" was written by the cyclic poet Lesches. It consisted of four books and was a supplement to the Iliad. It related events occurring after the death of Hector, and described the capture and destruction of Troy. Ulysses was the hero.

P. 135. "Prometheus." One of the Titans, son of Iapetus. In the war between the gods and Titans he assisted the former. He had always been a great friend to the human race, and his

mother Themis, or Right, had led him to hope that Jupiter would do great things for them. In this he was sadly disappointed, as that god entirely neglected them. To help them Prometheus stole fire from heaven and carried it to them that they might learn to forge tools and so the arts might arise and wealth accrue to men.

The "Caucasus Mountains" were thought by the Greeks to form the extremity of the earth, on the border of the river Oceanus. This myth of Prometheus and that of the Argonauts prove that the Greeks at a very early day had some vague knowledge of this to them distant part of the earth.

P. 136. "Torso." "The trunk of a statue, mutilated of head and limbs."

P. 138. "Methinks the Dæmons," etc. Another translation makes this read:

"Falsely the gods have thee
Prometheus called,
The god of Forethought; forethought dost thou need
To free thyself from this rare handiwork."

P. 139. "Sea-nymphs." They were especially interested in Prometheus for he had married their sister Hesione.

P. 141. "Oceanus." This god is bound to Prometheus by the ties of kindred, being the brother of his father. He has come a long journey from the river which bears his name, to offer help to Prometheus.

P. 151. "The Mill on the Floss." The title of a book by George Eliot.

P. 153. "The Ettrick Shepherd." James Hogg. (1772-1835.) A Scotch author who lived in the parish of Ettrick, on a river of the same name. In his youth he was a shepherd. His collected works, prose and poetry, were published in eleven volumes in 1869.

"Christopher North." The pseudonym of a Scotch writer whose real name was John Wilson. (1785-1854.) His greatest reputation rests upon the "Noctes Ambrosianæ," written chiefly by him for Blackwood between 1822 and 1835.

NOTES ON REQUIRED READING IN "THE CHAUTAUQUAN."

GOSSIP ABOUT GREECE.

1. "Mahomet II." (1430-1481.) He was surnamed The Great, and was one of the most warlike of the Turkish sultans. His death saved the Christian nations from one of their most formidable enemies.

2. "Morea." This name was first applied to the Peloponnesus in the twelfth century of the Christian era, by the Italians, on account of its resemblance in shape to the leaf of a mulberry tree (*Morus*).

3. "Morosini," Francesco. (1618-1694.) Doge of Venice. For his victories over the Turks in the Morea he obtained the title of the Peloponnesiac. One place after another fell into the power of the Venetians under this gifted leader, until in two years they had possession of the whole of the Peloponnesus and were carrying the war into Attica. The Turks fortified themselves strongly in the Acropolis. The beautiful Athenian temple, the Parthenon, they had used as a powder magazine, and a bomb from Morosini's troops falling into it shattered the whole central portion, the greater part of the tympanum with its wonderful sculptures, the metopes, and the frieze of the cella. After several days of determined resistance the Turks were obliged to surrender. The Venetians remained in possession of Athens for many months.

4. "*Lingua franca*." A mixed language spoken by Europeans in the East.

5. "Janissaries." The French word was derived from two Turkish words meaning "new" and "soldiers." In time they grew so strong that they often mutinied against the sultan. Mahmoud II. fearing their increasing power resolved to exterminate them. He issued a decree in 1826 ordering that 150 Janissaries from every regiment should be formed into a regular army which should be disciplined. This, as was foreseen, led

them to revolt. But the Sultan had prepared for this; artillery was in readiness and a large number of new private guards. The Janissaries were cannonaded, were burned in their barracks, were hunted and fought everywhere and in every way. 25,000 of them were killed, and the few who were left were exiled.

6. "Press-gang." "A detachment of seamen under the command of an officer, empowered to impress men into the naval service."

7. "Byron," George Gordon Noel, Lord. (1788-1824.) A peculiar interest is lent to this part of Greek history by Byron's connection with it and his early death at Missolonghi. He had spent several months in Greece studying the state of affairs, and generously supplying money to many in need. In December, 1823, he embarked for Missolonghi, and narrowly escaped being captured by the Turks. He met with a warm welcome, salutes being fired from the ships as he passed. His influence upon the Greeks was marked and their affection for him was great. Within three months after his arrival he died from fever. He has been accused by some of having it in mind to be made king of Greece in case of a successful issue to the struggle.

8. "Shelley," Percy Bysshe. (1792-1822.) A great English poet. Like Byron he had for several years been living in foreign lands. He was drowned while sailing from Leghorn to Lerici, and is buried in the Protestant cemetery at Rome.

9. "J. J. Rousseau." (1712-1778.) A French author, whose works, written in the interests of the laboring masses, and advocating principles of universal suffrage and the sovereignty of the people, "paved the way for mighty reforms and revolutions."

10. "Sublime Porte." A name given to the Ottoman government. It was derived from the imposing entrance to a palace built in Brusa, his capital, by Sultan Orkhan (1326-1360). Brusa

remained the capital of the Ottoman empire until Amurath (1326-1389) made Adrianople the seat of government.

11. "Peninsular War." The war carried on against the French in Portugal and Spain, under the command of the Duke of Wellington from 1808 to 1812.

12. "Chateaubriand," (sha-to-brē-ong) François Auguste, Viscount. (1768-1848.) One of the most celebrated of French authors. He entered the army in 1786, and was in Paris at the capture of the Bastille. As he did not share in the popular enthusiasm of those times, he left France for the United States. Returning in 1792, he joined the army of royalist emigrants, and the following year was exiled. He returned to France in 1880, but spent many years after that in foreign travels, and several times held important posts under the government. He traveled through Greece, Asia Minor, Palestine, Spain, and other countries to become familiar with them as a preparation for his book, "The Martyrs, or the Triumph of the Christian Religion."

PERICLES.

1. "Hegemony" (he-jem'o-ny). From a Greek word meaning "a leader." The word was used by the Greeks to denote the controlling power exercised by one city over others.

2. "Athens' fleet in Egypt was stranded." Inaros, a Libyan prince, wished to drive the Persians out of Egypt, and sought the help of the Greeks for this purpose. Athens responded to his call with a fleet of two hundred triremes. They sailed up the Nile to Memphis, and drove out nearly all the Persians. After some time Artaxerxes sent a large army against these Greeks, and they were obliged to retire to the island Prosopitis (pros-o-pi'tis). Here for a long time they resisted all attacks; but at length the Persian leader, Megabysus, turned out of its course one of the channels which formed the island, and compelled the Athenians to yield.

3. "Casus belli." A Latin expression: "That which involves or justifies war."

4. See "College Greek Course", p. 71, for the praise given by Thucydides to Pericles. From a fuller extract than the one given there the following words regarding the state are added: "So long as he stood at the head of the state in time of peace, he governed with moderation and maintained it in safety, and under him it rose to its highest power. And when the war broke out, he proved that he had well calculated the state's resources. He lived through two years and a half of it; and when he died, his foresight as to its conduct became even more generally admitted. For he always said that if they kept quiet, and paid due attention to their navy, and did not grasp at extension of empire during the war, or expose the city to danger, they would be the victors. But they did the very contrary of all this."

SUNDAY READINGS.

1. "Horatius Bonar, D. D." (1808 —.) A Scottish sacred poet of high merit, author of "Hymns of Faith and Hope."

2. "Herbert," George. (1593-1632.) An English poet. Among his writings are some of the finest sacred lyrics. "The Country Parson" is his best known prose work. Coleridge says of him: "The quaintness of his thoughts has blinded modern readers to the great general merits of his poems, which are for the most part exquisite in their kind."

3. "Browning," Robert. (1812 —.) The selection is from "Christmas Eve," which, in connection with "Easter Day"—the two being considered as one poem—forms the chief work of this poet which deals with the religious beliefs of the day. It differs from all the other works of Browning, save one entitled "One Word More," in that it represents him as speaking in the first person. "It purports to be the narrative of a strange experience lived through on a Christmas Eve. The vivid humorous sketch of the little chapel and its flock is like a bit of Dickens at his best. Higher still in poetry is the glowing description of the Basilica; and higher and greater yet, the picture of the double lunar rainbow merging into that of the vision, [given in

this selection]—a piece of imaginative work never perhaps exceeded in spiritual exaltation and concordant splendor of song in the whole works of the poet."—Arthur Symonds.

4. "Kemble," John. (1792-1866.) An English clergyman, and a poet of high repute. Among his works is "The Christian Year," which is esteemed as a sacred classic.

5. "Alexander Maclaren." A minister of Manchester, England.

THE RED CROSS.

1. "Florence Nightingale." (1820 —.) An English lady who from her youth has been interested in schemes of benevolence. She visited Germany for the purpose of studying the methods used in the House of Evangelical Deaconesses founded at Kaiserswerth, 1833 by Fliehn; and there entered as hospital nurse in the training school. This fitted her for the duties she took upon herself in the Crimean War. She returned to England from the Crimea with broken health which has never been restored. She has published several books on hospital and sanitary work. She is now a patient in St. Thomas' Hospital, London, a sufferer from spinal affection.

2. "Battle of Solferino." This was fought June 24, 1859, between the allied French and Sardinians, and the Austrians, the latter being defeated after ten hours' fighting.

2. "Sanitary Commission." This organization had its rise in a spontaneous movement of the women in various parts of New England to do what they could to aid the hastily gathered armies at the beginning of the Civil War. After a great deal of discussion it was found possible only to organize a semi-official society, which, without authority and depending for support upon the sympathies of the nation, undertook the double task of preventing disease, and relieving suffering and want among the soldiers. The money receipts of the Commission during the war were \$4,924,480.99; and the value of supplies was \$15,000,000. The Commission consisted of a board of twenty-five men, Henry Bellows, D. D., of New York, being president.

4. "The Franco-Prussian War." In 1866 Prussia assumed a position in Germany which aroused the jealousy of France and the latter soon found in the question of the Spanish succession a pretext for war. Queen Isabella, of Spain, had been compelled to resign her crown and had fled to France. The Spanish government then offered the throne to Prince Leopold of Hohenzollern-Sigmaringen, who belonged to a branch of King William's (of Prussia) family. France asked the king to forbid his relative to accept the crown, which he refused to do. France took his refusal as a cause for war and shortly declared it, July 19, 1870. The Germans were victorious in the war. Peace was signed February 26, 1871. France ceded the whole of Alsace and the greater part of Lorraine including the fortresses of Metz and Thionville, and was required to pay a heavy indemnity within three years. During the war Strasburg, the capital of Alsace-Lorraine, withstood a long siege, but finally capitulated September 28, 1870, and was incorporated into the German Empire.

5. "Clara Barton." (1830 —.) This philanthropist was born in Oxford, Mass. She founded a free school in Bordentown, N. J., in which she for some years was a teacher. In 1854 she obtained a position as clerk in the Patent Office at Washington where she remained until the Civil War began. During 1866-67 she lectured on her war experiences, and afterward went to Switzerland for her health, and so came to be in Europe during the Franco-German war. It was while there that she learned of the workings of the Red Cross, to establish which in her own country she labored so perseveringly after her return. She has written a "History of the Red Cross," which was published at the government printing office, Washington.

THE BESSEMER STEEL RAIL.

1. This discourse of Mr. Wells will be found in the numbers of the *Popular Science Monthly*, from July to December, 1877.

2. The whole computation is given in the *Railroad Gazette* for May 4, 1888.

ASTRONOMICAL NOTES FOR DECEMBER, 1888.

THE SUN.—The shortest day of the year is the 21st, which is about nine hours and fifteen minutes in length. On this day also the sun reaches its most southerly declination, and begins its return to the north. It rises on the 1st, 11th, and 21st, at 7:07, 7:15, and 7:21 a. m., respectively, and sets on the corresponding days, at 4:34, 4:33, and 4:36 p. m.

THE MOON.—New on the 3rd, at 4:57 a. m.; first quarter on the 10th, at 1:37 a. m.; full on the 18th, at 5:32 a. m.; last quarter on the 26th, at 12:51 a. m. Is nearest the earth on the 2nd, at 10:24 p. m., and again on the 31st, at 10:12 a. m.; is farthest from the earth on the 16th, at 12:06 a. m. Rises on the 1st, at 5:52 a. m. and on the 21st, at 7:40 p. m.; sets on the 11th, at 12:35 a. m.

MERCURY.—Has a direct motion of $50^{\circ} 31' 43''$; is a morning star, rising on the 1st, 11th, and 21st, at 5:55, 6:36, and 7:14 a. m., respectively; diameter on the 1st, $5''.2$, and on the 31st, $4''.6$; on the 2nd, at 3:37 a. m., is $3^{\circ} 24'$ south of the moon; crosses the ecliptic going south, at noon on the 10th; on the 17th, at 1:00 a. m. is $1^{\circ} 08'$ south of Jupiter; on the 20th, at 5:00 p. m., is farthest from the sun; on the 28th, at 2:00 p. m., is in superior conjunction with the sun; that is, Earth, Sun, and Mercury are in line in the order mentioned.

VENUS.—Has a direct motion of $38^{\circ} 40' 58''$; is an evening star, setting on the 1st, 11th, and 21st, at 6:55, 7:16, 7:39, respectively. Diameter increases from $13''.8$ on the 1st, to $16''.2$ on the 31st; on the 5th, at 8:46 p. m., is $2^{\circ} 04'$ south of the moon.

MARS.—Has a direct motion of $24^{\circ} 35' 03''$. Is an evening star, setting on the 1st, at 8:06 p. m.; on the 11th, at 8:06 p. m.; and on the 21st, at 8:07 p. m. Diameter on the 1st, $5''.6$, and on the 31st, $5''.2$. Is nearest the sun on the 3rd, at 1:00 p. m.; and is $15'$ south of the moon on the 6th, at 5:13 p. m.

JUPITER.—Has a direct motion of $7^{\circ} 32' 12''$; on the 1st, rises at 7:36 a. m., and sets at 4:52 p. m.; on the 11th, rises at 7:08 a. m., and sets at 4:22 p. m.; on the 21st, rises at 6:36 a. m., and sets at 3:48 p. m. Increases in diameter from $30''$ on the 1st to $30''.4$ on the 31st; on the 3rd, at 11:30 a. m., is $2^{\circ} 38'$ south of the moon; on the 17th, at 1:00 a. m., is $1^{\circ} 08'$ north of Mercury; on the 8th, at 6:00 p. m., is in conjunction with the sun; that is, Earth, Sun, and Jupiter are in line in the order named; on the 31st, at 8:57 a. m., is $2^{\circ} 11'$ south of the moon.

SATURN.—Has a retrograde motion of $1^{\circ} 01' 34''$; rises at 9:50 p. m. on the 1st, and sets at 11:41 a. m. on the 2nd; rises at 9:10 p. m. on the 11th, and sets at 11:01 a. m. on the 12th; rises at 8:30 p. m. on the 21st, and sets at 10:21 a. m. on the 22nd. Diameter on the 1st, $17''.8$; on the 31st, $18''.8$; on the 22nd, at 12:56 p. m., is $1^{\circ} 32'$ south of the moon.

URANUS.—Has a direct motion of $1^{\circ} 03' 52''$; is a morning star, rising on the 1st, 11th, and 21st, at 3:00, 2:19, and 1:45 a. m., respectively; diameter constant at $3''.4$; on the 27th, at 2:30 a. m., is $5^{\circ} 01'$ south of the moon.

NEPTUNE.—Has a retrograde motion of $46' 54''$; rises on the 1st, at 4:03 p. m., and sets on the 2nd, at 6:16 a. m.; rises on the 11th, at 3:23 p. m., and sets on the 12th, at 5:36 a. m.; rises on the 21st, at 2:42 p. m., and sets on the 22nd, at 4:55 a. m.; diameter, $2''.6$; on the 15th at 10:25 p. m. is $2^{\circ} 26'$ north of the moon.

OCCULTATIONS (MOON).—On the 9th, (*Psi*)³ *Aquarii*, beginning at 8:20 p. m.; on the same date, (*Psi*)³ *Aquarii*, from 7:45 to 8:56 p. m.; on the 10th, *30 Piscium*, from 3:50 to 4:21 p. m.; on the 13th, (*Xi*)³ *Ceti*, beginning at 10:51 p. m.; on the 17th, *i Tauri*, beginning at 12:26 a. m.; on the 25th, *Nu Virginis*, from 12:59 to 1:26 a. m. (All Washington Mean Time.)

QUESTIONS AND ANSWERS.

VINCENT'S "OUTLINE HISTORY OF GREECE."

1. Q. What power rose to influence as Greece declined? A. Rome.
2. Q. What was the condition of Rome in the time of Pericles? A. It had just asserted its sovereignty over the neighboring Latin tribes.
3. Q. What two great powers did Rome overthrow in the same year, 146 B. C.? A. Greece and Carthage.
4. Q. For what purpose did the land of Greece serve Rome to some extent in her conquering career? A. As a battle ground for Roman wars.
5. Q. What was the condition of Greece under the empire of Rome? A. She led a very uneventful and ignoble existence.
6. Q. What became of many of the most cultivated Greeks? A. They sought in foreign cities the vigorous thought and life which no longer flourished in their own.
7. Q. To what saying did the consequent spread of Greek influence give rise? A. "The Greeks captured their Roman captors."
8. Q. What was true of the new Greece which had sprung up in the track of Alexander's conquests? A. It exceeded the mother country in vitality.
9. Q. For what was this dissemination of Greek language, literature, and art preparing the way? A. For the spread of the Christian religion.
10. Q. In what language was the New Testament written? A. In Greek.
11. Q. Where did Paul and his collaborators establish nearly all of the early churches? A. In the Greek cities of Asia.
12. Q. How did the Roman emperors at first receive the new religion? A. They persecuted all who believed in it.
13. Q. When did Rome espouse Christianity? A. About the beginning of the fourth century.
14. Q. Who was the Roman emperor at the time of this event? A. Constantine.
15. Q. What ancient Greek town did Constantine make his residence? A. Byzantium.
16. Q. When was Rome divided into two empires? A. In 395 A.D.
17. Q. What were the two seats of power after this division? A. Rome for the Western Empire, Byzantium, or Constantinople, for the Eastern Empire.
18. Q. By what other name was the Eastern Empire known? A. That of the Greek Empire.
19. Q. To what two religious sects did the division of the Roman Empire give rise? A. The Roman and the Greek Catholic Church.
20. Q. Who were recognized as the head of each? A. The pope of Rome and the patriarch of Constantinople.
21. Q. What did Constantinople, enriched by the sculptures, paintings,

and manuscripts of Greece, become? A. The intellectual center of the world.

22. Q. What service did it render the world during the Dark Ages? A. It preserved the wonders of the Greek mind.

23. Q. What was the fate of the Western Empire? A. In less than a century after the division it was shattered by Gothic tribes.

24. Q. How long did the Eastern Empire exist? A. For eleven hundred years.

25. Q. What gave rise to the word "pagans"? A. The old religion of the Greeks lingered longest in remote villages, or *pagi*, and in time the name of their inhabitants, pagans, came to be applied to all unchristian people.

26. Q. Under what monarch did the Greek Empire reach its greatest extent? A. Justinian.

27. Q. What religious warriors cut off many provinces from the Greek Empire? A. The Arabian caliphs.

28. Q. What people succeeded to the religion and the dominions of these caliphs? A. The Turks.

29. Q. When did the Greek capital fall into the power of the Turkish Sultan Mohammed II.? A. In 1453.

30. Q. What was the strength of the power then founded by the Turks? A. Its remnants still exist to vex the peace of the world.

31. Q. How had the Macedonians and the Romans both treated subject Greece? A. With great leniency.

32. Q. What resulted when the Greeks passed under Turkish rule? A. The change in their condition was marked and terrible.

33. Q. What did these Ottoman Turks believe to be their duty? A. To pursue with cruelty all who refused to accept their faith.

34. Q. What choice did the law of Mohammed allow all men? A. To accept the Koran; to pay tribute for practicing their own religion; or to fight.

35. Q. What was the most cruel tax to which the Greeks were submitted by the Turks? A. The yearly tribute of male children for the Sultan's army.

36. Q. For how long a time did the Greeks submit to this inhuman oppression? A. Nearly four hundred years.

37. Q. Meanwhile what great events opened new channels for European progress? A. The revival of learning, the discovery of the New World, the invention of printing, and the Reformation.

38. Q. When did the Greeks make an effort to free themselves? A. In 1821.

39. Q. For what were the battles of this war for independence noteworthy? A. For the spirit displayed by the Greeks, and for the cruelties of the victors.

40. Q. What name was given to the many foreigners who supported the Greek cause? A. "Phil-hellenes."

41. Q. What nation did the Turks call upon to help put down the rebellion? A. Egypt.
42. Q. What European powers then interfered? A. England, France, and Russia.
43. Q. What battle resulted in the destruction of the Turkish fleet? A. Navarino.
44. Q. What was the result of the long struggle? A. Greece was declared independent in 1830.
45. Q. How many Greeks had perished during the war? A. Two hundred thousand.
46. Q. Who was the first king of Greece? A. Otto of Bavaria.
47. Q. Why was he expelled? A. He had too great a fondness for the Germans, and neglected home interests.
48. Q. Who is the present king? A. George, son of the king of Denmark.
49. Q. What is the "Eastern Question"? A. Whoshall succeed the Turk?
50. Q. What do the Greeks offer as their solution to the question? A. To be allowed to reunite the scattered Greeks of Europe and Asia into a powerful Pan-Hellenic state.

WILKINSON'S "COLLEGE GREEK COURSE IN ENGLISH."

1. Q. How many departments of literature are represented in the "College Greek Course"? A. Four: history, philosophy, poetry, and oratory.
2. Q. When and where was Herodotus born? A. About 484 B. C. in Halicarnassus, Asia Minor.
3. Q. What is known of his personal history? A. Almost nothing save the little that can be gathered from his writings.
4. Q. What title has been deservedly bestowed upon Herodotus? A. That of "the father of history."
5. Q. What gained for him the reputation of untrustworthiness? A. His plan of reporting reports.
6. Q. Why, probably, did the ancients divide his work into books inscribed to the Muses? A. In recognition of their poetical quality.
7. Q. What does Herodotus give as his object in writing his history? A. Preserving the remembrance and the glory of what men had done.
8. Q. Who made up for Herodotus the whole world of mankind? A. "Greeks and Barbarians."
9. Q. At what ultimate objective point does the narrative of Herodotus aim? A. The Persian War.
10. Q. Before reaching this point what countries are treated of? A. Lydia, Egypt, Babylon, Scythia, and Libya.
11. Q. What special interest attaches to his book on Egypt? A. It is the only literature which corroborates the Bible information of that land.
12. Q. Who, according to Herodotus, was the first Asiatic to begin hostilities against the Greeks? A. Croesus, the famous Lydian king.
13. Q. What Greek celebrity visited Sardis in the time of Croesus? A. Solon.
14. Q. Against what king, who was making great progress in power, did Croesus resolve to make war? A. The Persian Cyrus.
15. Q. When Sardis had been taken by the Persians what saved Croesus from the funeral pile? A. His reference to Solon.
16. Q. What Lydian custom cited by Herodotus is referred to by Tennyson in "The Princess"? A. That of taking the mother's, and not the father's, name.
17. Q. How does Herodotus describe Themistocles? A. As a man of unbounded sagacity and unscrupulousness.
18. Q. What was the result of the willingness of Herodotus to gratify the popular appetite? A. His pages reflect the race to which he belonged.
19. Q. From what source is the knowledge of the personal history of Thucydides mostly gained? A. The few autobiographical notices in his own history.
20. Q. What is said to have turned his attention to writing history? A. Hearing Herodotus read some of his own productions in Athens.
21. Q. How does Thucydides compare with Herodotus as an historian? A. He is not as entertaining.
22. Q. Of what did Thucydides write? A. The Peloponnesian War.
23. Q. What was his thought regarding that war? A. That there never had been one so great.
24. Q. What is the fact regarding it? A. That rarely has a war been of so little moment to the world at large.
25. Q. What single specimen of the eloquence of Pericles, preserved by Thucydides, is given? A. His "Funeral Speech."
26. Q. Upon what theme did Pericles largely dwell in this speech? A. The greatness of Athens.
27. Q. For what is Thucydides' description of the plague at Athens remarkable? A. For its realism and pathos.
28. Q. To what two additional selections from this historian does the author of the "College Greek Course" limit himself? A. To an account of the Corcyrean revolution, and of the Sicilian expedition.
29. Q. Who was Plato? A. The foremost of philosophical writers.
30. Q. What good fortune, singular, among classical authors, does Plato enjoy? A. His works have all survived.
31. Q. In what form are most of the works of Plato cast? A. The conversational.
32. Q. What is the greatest of his works? A. The Republic.
33. Q. What late phases of modern thought were divined by Plato in The Republic? A. The division of labor, the oneness of knowledge, the reign of law, the equality of woman with man.
34. Q. What was Plato's idea concerning the visible universe? A. That it was a colossal system of shadows which imaged the true world of ideas.
35. Q. How did Dionysius of Syracuse receive Plato's proposition to put in practice the ideas advanced in The Republic? A. He had the philosopher sold as a slave.
36. Q. Which one of Plato's dialogues is most distinctively Greek and Platonic? A. The Symposium.
37. Q. For whom does Plato serve in large part as the biographer? A. Socrates.
38. Q. How prominently does Socrates appear in Plato's pages? A. He has the chief part in nearly every one of the dialogues.
39. Q. What is necessary to be taken into account in trying to understand the character and conduct of Socrates? A. The "dæmon", or "internal sign", that governed his conduct.
40. Q. According to Plato, what criticism did Socrates make against Homer? A. That the tendency of his representations of the gods was immoral.
41. Q. How many of the dialogues of Plato relate chiefly to the death of Socrates? A. Five.
42. Q. What does the Apology purport to be? A. The speech of Socrates to his judges.
43. Q. Which is the most touching of all of Plato's dialogues? A. The Phædo, which gives the closing scenes in the life of Socrates.
44. Q. According to Cicero, what were the circumstances of the death of Plato? A. At the age of eighty-one years he died, pen in hand, seated at his desk in Athens.
45. Q. On what grounds is Aristotle chosen as the connecting term between Greek philosophy and poetry? A. He discussed poetry philosophically.
46. Q. Why does Aristotle place Homer superior to all epic poets? A. Because he selects one part from his subject and diversifies it with numerous episodes.
47. Q. What is the difference between ancient and modern tragedy? A. The former presents ideal life as realized; the latter, real life as idealized.
48. Q. Who was the originator of Greek tragedy? A. Æschylus.
49. Q. Where and when was Æschylus born? A. Near Athens, 525 B. C.
50. Q. Of what historical event in which he bore a part did he write a tragedy? A. The attack of the Persians under Xerxes.
51. Q. How did Æschylus characterize his own dramas? A. As fragments picked up at the mighty feasts of Homer.
52. Q. What English poet attempted to replace the lost "Prometheus Unbound," of Æschylus? A. Shelley.
53. Q. From whose translation of "Prometheus Bound" are the selections given in the text taken? A. Mrs. Browning's.
54. Q. To what in literature is "Prometheus Bound" most worthy to claim kinship? A. Paradise Lost.
55. Q. Why was Prometheus fastened to the rock? A. For having stolen fire from the gods and given it to men.
56. Q. What was the will of Zeus regarding mortals when he usurped the throne? A. He wished to destroy them.
57. Q. What did Prometheus do for men? A. He civilized them and taught them all the arts.
58. Q. What was the secret which Prometheus knew? A. That Hercules, a descendant of the thirteenth generation from Io, was to overthrow Zeus.
59. Q. What was Hercules to do for Prometheus? A. To release him from his sufferings.
60. Q. What was the great characteristic of the genius of Æschylus? A. Sublimity.

THE QUESTION TABLE.

CHRISTMAS.

1. What Roman festival corresponded in its date and method of celebration to the Christmas rejoicings of later days in England?
2. In the northern nations of ancient Europe what festival was held at the same season?
3. When was December 25 agreed upon as the date for celebrating the Christian Nativity?
4. Before that time with what feast had it been kept conjointly?
5. During what siege were the horrors of war suspended that the night might be given to minstrelsy?
6. What did Ben Jonson write for the pleasure of his sovereign at Christmas?
7. How were the English court masques imitated by the common people?
8. What was the "Gesta Grayorum"?
9. Why was the author of the Gray's Inn Christmas masque of 1527 sent to prison by Cardinal Wolsey?
10. How long did the reign of the Lord of Misrule last?
11. When was the office of Scottish Abbot of Unreason abolished by act of Parliament?

12. What ceremonies usually attended the bringing in of the boar's head?
13. To what does Herrick refer when he says,
"Honor to you who sit
Near to the well of wit,
And drink your fill of it"?
14. From what is the word wassail derived?
15. What superstition of Christmas Eve is alluded to in "Hamlet"?
16. What was the ancient custom of "going a gooding," and where is there an instance of it in Shakspeare?
17. How does Pepys in his "Diary" say he spent the Christmas of 1668 under the stern rule of the Puritans?
18. What plant used in Christmas decoration was an object of veneration among the Druids?
19. To what pagan characters may the Harlequin, Columbine, and Pantaloon of the Christmas pantomime be referred?
20. What composition by Handel has the Nativity for a portion of its theme?

TEACHERS AND SCHOOLS OF GREECE.

1. What was the essential difference between Spartan and Athenian education?
2. What two things did Solon place above everything else in the education of children?
3. How long was an Athenian child left in charge of a nurse and attendant?
4. To what school was he then sent?
5. What was the boys' reading book in the Athenian schools?
6. What was taught in the *palestra*?
7. What subjects were taught by the grammarians?
8. What value was attributed to music as an educator, by Plato and Aristotle?
9. With what words does Aristophanes in the *Clouds* recall the discipline that reigned in the elementary schools of Athens?
10. To those able to bear the expense of higher education, what subjects were taught?
11. Who were the most illustrious professors of ethics?
12. Who taught in the *Academy* and the *Lyceum*?
13. What was the original method of teaching used by Socrates?
14. What writings by the disciples of Socrates furnish good examples of the Socratic method of teaching?
15. In Plato's ideal republic, how would he educate the artisans, warriors, and magistrates?
16. In the *Economics* how does Xenophon rise above the prejudices of his time regarding the education of women?
17. What opportunities enabled Aristotle to excel Plato in clearness of insight into pedagogical questions?
18. Who was the first to advise compulsory education?
19. What was the great fault of Greek pedagogy?
20. When was the Greek taste for letters and arts introduced into Rome?

PLATO.

1. From what Greek word did Plato receive his surname?
2. What notable Greeks were among the ancestors of Plato's mother?
3. What was Plato contemptuously termed by his enemies in Syracuse?
4. How many times did he rewrite the opening sentence of the *Republic*?
5. What passage in the *Republic* suggests James I., 17?
6. What passage in the *Crito* suggests I Thess. V., 15?
7. In the *Phædo* to what is the human body compared?
8. In the *Phædrus* what is said to be the form of the soul?
9. What argument against suicide occurs in the *Phædo* like that of the Red Cross Knight in Spenser's "Faery Queen"?
10. What was Plato's opinion of Homer's poems?
11. According to Plutarch how did Plato attempt to console Antimachus for losing the prize offered for a laudatory poem on Lysander?
12. What does he quote in *Alcibiades II.* as a model for all prayers?
13. In what poem does Whittier refer to the prayer in the *Phædrus*, "Grant me to become beautiful in the inner man"?
14. Where are the best Platonic pictures of Socrates found?
15. Where does Milton mention "the olive grove of Academe"?
16. In what famous picture by Raphael is Plato a prominent figure?
17. What is Macaulay's estimate, in the "Essay on Lord Bacon," of Plato's philosophic writings?
18. What does Emerson say in "Representative Men" of Plato's intellectual power as a philosopher?
19. What great masters of English style have used Plato's form of philosophical dialogue?
20. When and by whom was the school of Neo-Platonists founded?

NOTED CHEMISTS.

1. What chemist was the first to apply the term "gas" to elastic fluids?
2. What ancient chemist taught that the true use of chemistry was to prepare medicines?
3. What early Greek thought that from four fundamental properties—hot, cold, dry, and wet—the elements, and consequently all substances, were composed?
4. Who is regarded as the founder of metallurgy?
5. Who was the founder of the iatro-chemists (the school of medicine requiring physicians to be chemists also)?

6. Who originated the term "elective affinities"?
7. What Scottish chemist of the eighteenth century, noted for his experiments upon lime, was called "the Nestor of the chemical revolution"?
8. What eminent French chemist was guillotined during the French Revolution?
9. Why did Mathias call the great English chemist, Joseph Priestley, "Proteus Priestley"?
10. What English chemist is described by M. Biot as "the richest of all savants, and probably the wisest of all rich men"?
11. What English clergyman who devoted himself to chemical investigations was referred to by Pope in his "Moral Essays," II., 198, as "Parson Hale"?
12. What French chemist made the first balloon ascensions for scientific purposes?
13. What eminent English chemist was in 1820 made president of the Royal Society of London, and for seven consecutive years was elected to the same position?
14. What chemist was the author of the "atomic theory"?
15. What celebrated chemist in his early life acted as amanuensis for Sir Humphrey Davy, and was afterward associated with him in his great discoveries?
16. From whom did the Voltaic pile take its name?
17. What modern chemist, by his teaching for the last thirty years, has been making the department of chemistry at the University of Heidelberg, one of the most celebrated chemical schools in Europe?
18. What most influential chemist of modern times established at Giessen, Germany, the first laboratory for teaching practical chemistry?
19. What French chemist passed his one hundredth birthday August 31, 1886?
20. What French chemist during late years has attracted universal attention to himself?

PRONUNCIATION TESTS. III.

With a *funereal* expression she seated herself among the *élite* on the *excursion* train bound for *Edinburgh*. A *garrulous* and *exquisite* gallant sitting near made *gallant* but *futile* attempts to converse with her, by *extolling* *Goethe's* works, and pointing out to her a *gigantean* rock of *gneiss*, on which was a *falcon's* *eyrie* covered with *edelweiss*. Beatrice soon showed *ennui* by taking out her *eau de Cologne*, and also by *gaping*. The *florid* cavalier was so chagrined by his *excecrable* *fiasco* that, making a horrible *grimace*, he went to the *fauces* for a drink, hoping thus to regain his *equability*. But ever after he referred to Beatrice as a *genuine* *Gorgon* sister and himself as the most consummate *fool extant*. Ever long Beatrice regained her *equanimity*, and wishing to be *genial* attempted to carry on a *discourse* with a *fragile* old lady who soon *exhausted* Beatrice's patience, for to all queries she only *enunciated* "Eh?" To amuse herself she now looked into the condition of her *fingernails*; and as she was a *financier* she soon discovered that a *gendarme*, an *employee* of the road, had cheated her out of so much that the future looked *formidable* to her; but she calmly said, "The *finale* is not yet."

ANSWERS TO QUESTIONS IN THE CHAUTAUQUAN FOR NOVEMBER.

AMERICAN CELEBRATIONS, HISTORICAL AND INDUSTRIAL.

1. James Russell Lowell's, written for the centennial anniversary of the battle of Concord, April 19, 1875.
2. Bayard Taylor.
3. Whittier.
4. Five.
5. The disbanding of the American army of the Revolution.
6. The evacuation of New York by the British troops.
7. The shipment of six bags in 1784 from Charleston, S. C., by the World's Industrial and Cotton Centennial Exposition in New Orleans.
8. The Exposition at New Orleans.
9. The bi-centennial of the granting of its charter.
10. The bi-centennial flag which grouped the nine flags that have floated over Albany from the earliest settlement to the present time.
11. Columbia.
12. Harvard.
13. Its 250th.
14. At Philadelphia, Sept. 15, 1837.
15. Marietta, Columbus, and Cincinnati.
16. It was the twenty-fifth anniversary.
17. The centennial of the acceptance by New York of the Constitution of the United States.
18. March 4, 1887.
19. At Williamstown, June 25, 1888, the fiftieth anniversary of the erection of the first college observatory in the United States.
20. A court house costing \$2,500,000.

HOMER.

1. Horace, in *Ars Poetica*.
2. Pope in his "Essay on Criticism."
3. "Seven cities warred for Homer being dead,
Who living had no roof to shroud his head."
—Heywood.
- "Great Homer's birth seven rival cities claim,
Too mighty such monopoly of fame."
—Seward.
- "Seven wealthy towns contend for Homer dead,
Through which the living Homer begged his bread."
—Anon.

4. Upon supposed allusions in poems ascribed to him, but none of which can make good their assumption to Homeric authorship.
5. That they should be recited on every occasion of the Panathenæa.
6. In a fragment by the philosopher Xenophanes, who complains of the false notions implanted through the teachings of Homer.
7. Herodotus.
8. Evidence of history,—comparison of political and social condition, geography, institutions, manners, arts, ideas of Homer with those of other times. Evidence of language—

comparison with later dialects, in respect to grammar and vocabulary. 9. Boetia. 10. A mixed type,—a king guided by a council of elders, all important resolutions being brought before the assembly of fighting men. 11. In the absence of hero worship. 12. The chariot was the principal engine of warfare, cavalry was unknown, and battles were decided mainly by the prowess of the chiefs. 13. Those of the smith, the carpenter, the potter, the worker in leather, the spinner, and weaver. 14. Assyrian. 15. In the sixth book of the *Iliad* *Proetus* sends *Bellerophon* to the king of Lycia, giving him a folded tablet "on which were scratched many spirit-destroying things that he might perish." This he was bidden to show to the king. 16. That the *Iliad* and *Odyssey* were not written by Homer or by any single poet, but formed by the junction of several poems produced by different rhapsodists. 17. The Delphic priests. 18. An edition corrected by Aristotle, which Alexander the Great always carried about with him. On finding a golden casket in the tent of *Darius* (after the battle of *Arbela*) he placed in it his edition of Homer. 19. The chest of *Cypselus*. 20. In the great poetical contest of Homer and Hesiod, Hesiodic poetry defeated its Homeric rival. This seemed so extraordinary to later critics that they sought to invent reasons for such a result, and held up to ridicule the judge, *Pauanides*.

LAWS AND LAW-GIVERS OF GREECE.

1. The people of *Locri*. 2. *Minos*. 3. With the remark that scarcely anything has been said of him by one historian which has not been contradicted or called into question by the rest. 4. In the open air, that their attention might not be diverted from their business by gazing at the statues, pictures, and fretted roof of a hall. 5. It had been heated red hot and thrown into vinegar. 6. "The city is well fortified which hath a wall of *men* instead of bricks." 7. Draconian. 8. *Demades*. 9. He was smothered by the mass of cloaks and mantles thrown upon him as a mark of distinction, as he entered the theater of *Aegina*. 10. *Solon*. 11. *Solon*. 12. *Croesus* had been condemned to death by *Cyrus* of Persia. As he stood before the pyre he recalled the saying of *Solon*, that no man should be called happy till his death, and

three times repeated *Solon's* name. *Cyrus* inquired upon whom he called, and upon hearing the explanation was so pleased that he spared his life and made of him a friend. 13. To provide for the forgiving of debts, and that no man should take the body of a debtor for security. 14. Those for the punishment of murder. 15. They were dishonored and disfranchised. 16. *Clis-theus*. From the shell or tile on which the vote was written. 17. The redistribution of the people into ten tribes. 18. *Aristides*. 19. *Lysander*. 20. In the spring, at the temple of *Apollo* in *Delphi*; in the autumn, at *Thermopylae*.

CHEMISTRY.

1. They thought it a powerful solvent, and able to restore the charms of youth. That it, like cold, was poured down from the moon and stars. 2. A substance which possessed the power of transmitting other metals into gold. 3. The same substance as the "philosopher's stone," which taken in small doses as a medicine, cured all diseases, made the old young again, and prolonged life. 4. Alchemy. Because it was thought to open all the mysteries of creation. 5. The making of gold and silver. 6. It comes from the Egyptian *Hermes Trismegistus*, the fabled founder of alchemy. 7. He says it was a treatise concerning the making of gold, written on skins. 8. Earth, air, fire, and water. 9. The Saxon alchemist *Böttger*, while seeking for the philosopher's stone. 10. To make him reveal the secret of making gold which the keepers supposed he had found out. 11. Potable gold. 12. *Van Helmont*. 13. Dr. *Glauber* discovered the salts bearing his name; *Roger Bacon*, the nature of gun-powder, and *Geber*, the property of acids. 14. *Geber*, the famous Arabian chemist. 15. *Tycho Brahe*. 16. That nature must be crucified to make her yield her secrets. 17. The name of *Geber*, the author of the oldest book in the world on chemistry, which now sounds to our ears like jargon. 18. Alcohol, alkali, borax, lacquer, elixir, alembic. 19. *Diocletian*. 20. *Henry VI*. 21. *Roger Bacon*. 22. *Paracelsus*. 23. They were a society of philosophers who sought by "the use of dew for digesting light," to find the philosopher's stone. 24. *Dousterswivel*. 25. *Longfellow* in his "Hermes Trismegistus."

TALK ABOUT BOOKS.

THE HOLIDAY OUTPUT.

AMONG THE ART BOOKS.

Keats' "*Lamia*"* as illustrated by Mr. Will Low still remains in the place it received three years ago when first published—the most exquisite of American illustrated books. In Keats' conception of this old myth of a serpent enamored of a youth, taking the form of a woman and winning his love, none of the hatefulness of the original conception of the *lamia* is allowed. Keats makes a sad sweet story of it, in which the serpent maiden is wholly lovely and the cold-eyed philosopher who discovers the deceit and breaks the love spell, is as *Lycius* the lover puts it, a "gray beard wretch." For an artist who can yield himself to the spell of a myth, who has a warm imagination, and delights in classic forms, *Lamia* is a most congenial task. For characters he has *Hermes* and his nymph, the serpent-woman, *Lycius* the lover, and *Apollonius* the sage. For background he has the soft Cretan and Corinthian landscapes and the chaste and perfect beauty of the Grecian palace. For situations he has the flight of a god through mid-air and his quest of his nymph, the transformation of the serpent, the lovers, the half unearthly marriage and the hateful penetration of the philosopher who drives the bride back to her old form by his gaze, leaving *Lycius* to die from grief. Mr. Low's drawings intensify the strength and the charm of the conceptions. His *Lamia* lovely and winning as she is, is sobered by her secret and shows in her face the fascination of her mysterious nature. The contrast between the sweet fancy-free nymph and the impassioned *Lamia* is a fine study. The *Lycius*, to our thinking, is the strongest conception. The dignity, passion, and gravity of the "young Jove with his calm unweager face" is splendidly portrayed. Throughout the book the Greek spirit of the groups is sustained by a strict attention to detail. The absence of overcrowding in the pictures is a point worth mention. The drawing is admirably done, there being scarcely a line which offends the eye. The play of the limbs, the action of muscles, and the postures of the body are most faithfully portrayed yet without any sacrifice of freedom. The publishers' work in *Lamia* has been unsparing. The illustrations are photogravures—the albertype process—from paintings, a method of illustration in excellent harmony with the spirit of the drawings. We are glad to see this new and smaller edition of the *Lamia*. It will put within the reach of many lovers of beautiful work, a rare pleasure.

No art book of the year can lay claim to more permanent value and interest than "*Madonnas* by Old Masters."* Of this subject, so popular with artists for the expression of their own ideals of womanly perfection, ten of the most celebrated examples have been selected for reproduction. The first place in the collection is given to that masterpiece of the Dresden Gallery, the *Madonna di San Sisto*. Others by *Raphael* are "that highest and most popular type of maternal affection," the *Madonna della Sedia*; the masterpiece of his Florentine period, the *Madonna of the Garden*; the one

which is of special consequence to biographers and critics as marking a transitional period in his art, the *Madonna del Granduca*; and the beautiful group known as the *Madonna of the Diadem*. From *Murillo* are chosen two which furnish admirable examples of his skill in *chiaro oscuro* and aerial perspective and his power in portraying the rapture of passionate devotion; they are the *Holy Family* and the *Immaculate Conception*. The sweet and melancholy beauty of *Reni's Mater Dolens*, *Holbein's* best religious painting, the *Burgomaster Meyer Madonna*, and *Correggio's* exquisite *Madonna of the Ladder* complete the choice collection. The book is as superb in its execution as in its conception. That exact fac-similes of the great originals might be obtained, the photogravure process was employed, and with one or two exceptions, where it was impossible to obtain the necessary material, no personalities but those of the painters appear in the reproductions. The impressions are on plate paper about seventeen by thirteen inches in size with a margin of ample width. The scholarly and helpful notes accompanying each plate, are by Mr. *Ripley Hitchcock*, a prominent authority in art matters. These notes partake of a biographical, historical, and critical nature, and add greatly to the intelligent enjoyment of the pictures. The prelatory article, a well-considered essay on "The Madonna in Art," is also from his pen. Plain, bold type arranged with due regard for margins and interlinear spacing, gives a handsome appearance to the printed pages. The design of the cover is unique and artistic,—a basket work of brown and white with a panel of white delicately traced with gold. The comparatively low price of this work places it within reach of those whose purses are but moderately filled.

Probably to most persons *James Russell Lowell* is best known and appreciated through his poem "The Vision of Sir Launfal,"† and it is pleasing in this connection to find as the frontispiece to this edition of the work a portrait of the poet himself, by *J. W. Alexander*. The illustrations are engraved by *Frederick Juengling*, printed on India paper and mounted. The illustrating has been sympathetically done by well known artists who have preserved and emphasized all the grace, delicacy, and feeling of the poem. *H. Siddons Mowbray* has furnished two very effective figures: one *An Image of Him who died on the Tree*, an ideal Christ; the other fitly expresses the line, *The wounds in His hands, His feet, and His side*. There are three landscapes by *F. Hopkinson Smith*: a clearly defined inviting one, portraying *There is no price set on the lavish summer*; his second, a representation for the line every one knows, *And what is so rare as a day in June?* fails to express in any degree "the flush of life . . . thrilling back over hills and valleys"; while the third, *The unleafed boughs and pastures bare*, brings out a fine and

* *Madonnas by Old Masters*. Text by *Ripley Hitchcock*. New York: Frederick A. Stokes and Brother. Price \$10.

† *The Vision of Sir Launfal*. By *James Russell Lowell*. Illustrated. 4to half leather, gilt top. Price, \$10.00. Boston and New York: Houghton Mifflin & Company.

* *Lamia*. By *John Keats*, with illustrative designs by *Will H. Low*. J. B. Lippincott Company, Philadelphia. Price \$5.00.

vivid interpretation of the poet's description. Walter Shirlaw gives an interesting portrait of the knight, in *My golden spurs now bring to me, and draws with vigor And through the dark arch the charger sprang*. Frederic W. Freer gives the idea in *Better the blessing of the poor, by a nun-like figure*. Bruce Crane makes one feel the chill wind *On open world and hill top bleak*. R. Swain Gifford puts into fitting setting *He sees the snake-like caravan crawl*. Alfred Kappe's figure in *He was 'ware of a leper crouching by the gate* is unequalled in expressing the text. The head-pieces and half-titles are captivating bits of artistic fancy. The cover of unique design is gray board and red leather. It is to be regretted that this attractive book is marred by the mispacing of the illustrations in the index. It is rather confusing to look on page 33 for the illustration for *My golden spurs now bring to me*, and find only the half title to part first, or on page 85 for a design which you conclude from the text must be the one on page 83, or again to look for one of Alfred Kappe's illustrations on page 87, and instead of that find a note. It is all the more disappointing as the index is the only place where the names of the illustrations and designers can be ascertained.

The holiday edition of "The Courtship of Miles Standish"¹ takes its place at once among the desirable publications of its class. The poem has served to excite the emulation of publishers and artists to reach in their respective lines the degree of excellence attained by its author, and the result bears witness to the success of their efforts. The several full page photographs from designs by F. T. Merrill are remarkable for the high imaginative power displayed, for their faithful interpretation of the poem, and the fine finish of the work. The strength and vigor, the grace and beauty of the figures demand special mention. They are beautiful specimens of genre art, and form the greatest attraction of the book. The other illustrations, strong in their way and possessing high merit, yet suffer in comparison. Looked at as a book the work would have been much stronger had all of the character representation been done by one artist. There then would have been a unity running through poem and pictures, which is now wanting. Each artist has given his own interpretation to the characters, and it detracts from the pleasure of the reader to see the same person depicted on different pages as several entirely different individuals, as happens in the case of Priscilla, John Alden, Miles Standish, and others. Any one of the sets of pictures used alone would have remedied this evil and would have made a charming book. Looked at as an art collection for which the poem served to furnish subjects, the object could not have been better accomplished. The title page, the half titles, and the tail pieces are especially pretty and apropos. The typographical work is of high character. In addition to its art features the value of the work is enhanced by having bound with it the extracts from Longfellow's "Journal" referring to this poem and several explanatory notes, and notes referring to the antiquities of Plymouth.

The quiet tints of the cover of "Days Serene"² are in keeping with the memories awakened by its title and the restful tone of the whole book. While the style of illustration suggests an imitation of the holiday books issued by the same firm in previous years it rises far above them in artistic excellence. The graceful arrangement of the flowers, the dainty pose of bird and bee, the fine atmospheric effects, and the suggestion of motion in branches and foliage are the work of a skillful hand. Most of the complementary quotations are happily chosen. There are lines from Spenser, Southey, Wordsworth, Goethe, Tennyson, Lowell, and Whittier; but one looks in vain for the equally beautiful descriptions of nature in her quiet moods, found in Milton, Shelley, Byron, Emerson and Bryant, which would acceptably replace an equal number of humbler poets whom the artist has seen fit to honor in her collection. What a delightful opportunity offers itself in the form of a companion volume entitled "Days Tempestuous," making use of the graphic descriptions in "King Lear," "Child Harold," "Lucille," Lowell's "Summer Storm," Emerson's "Snow-Storm" and Longfellow's

"The hooded monks like friars
Tell their heads in drops of rain."

The book of "Etchings by French Artists"³ deserves a high place among the several collections out this season. The ten plates selected represent as many handlers of the needle. In the number is included some of the most successful of the craft as Guignard, Detaille, Casanova and Delaunay. As examples of the variety of effects which the etcher is able to produce and of the different ways in which he may handle his tool the selections are admirable. There are specimens of the bold, few lined, sketchy style in the dashing picture of the Flying Skirmishers and of the Hussar; of nicety of detail in Providence where the straight line has been employed almost exclusively and yet without destroying delicacy or expression, and in The Two Sons, where a scrupulous handling of the short line has given almost as finished, though a livelier picture than the former; and of the fine result of using both needle and dry point in the Music Lesson, a picture in which the expression is marvelous; another plate in which the individual expression is fine is The Drinkers. A splendid piece of free yet faithful work is the fisherman's head—the strongest selection in the collection. The variety in sub-

¹ The Courtship of Miles Standish. By Henry Wadsworth Longfellow. With illustrations from designs by Boughton, Merrill, Reinhart, Perkins, Hitchcock, Shapleigh, and others. Boston and New York: Houghton, Mifflin and Company. Price, \$6.00.

² Days Serene. Illustrated from the original designs of Margaret MacDonald Pullman. Boston: Lee and Shepard. Price, cloth, \$5.00.

³ Etchings by French Artists, with text by G. W. H. Ritchie. New York: Dodd, Mead & Company. Price, \$10.00.

ject is quite as good as that in technique, including the bold studies of soldier life, the happy-go-lucky Drinkers, a woodland scene, a farm yard sketch, a fireside incident, the noble head of the Fisherman, the genre picture of the Music Lesson, the pathetic Providence, and an architectural piece. The text is bright and appreciative, but the uninformed readers would be very glad to find in it less pleasant generality and a little more information concerning the etcher's records and the methods they use. The use of the French titles without a translation anywhere is quite indefensible. The makeup is elegant, but the width of the margin on the reading pages is overdone. A page is supposed to exist for the sake of the text—not in order to make margins.

A treasure which will be valued alike by students of history and lovers of art, is to be found in the translation of Falke's "Greece."⁴ But one opinion can be given by all who read the book. It is an ideal foreign tour than which none was ever more real; a slight effort at shutting the eyes to all surrounding things, a little stretching of the imagination, and one is living among the ancient Greeks, viewing all the beauties and wonders of their land, enjoying intercourse with the people, learning, even to the small details, the customs of their daily lives, and searching through all their forms and ceremonies and festivals and heathen rites and expressions of art for their conception of human existence. Pen pictures and engravings supplement each other, the latter being reproductions from the classical originals. While there has been no effort to make the book especially elegant, its large pages show good paper, clear type, and engravings remarkable for their distinctness, all that is needed in such a work.

Now that Prang has entered the list of book-makers we may expect books illustrated in colors, which will be something else than pain to the eye and violence to the taste. The small output which this house has already made confirms the expectation. The two finest of their art books so far, "The Old Garden"⁵ and "Mother Songs,"⁶ illustrate finely the skill with which color is handled in this establishment; the former, showing what can be done with rich deep pigments, the latter with soft and delicate tints. An arrangement of Rose Terry Cooke's "Grandma's Garden" furnishes the text for the splendid tulips, "daffies," honeysuckle, Canterbury-bells and other old-fashioned posies of the "Garden." Twelve sweet lullabies by C. S. Pratt set to music by G. W. Chadwick are the formation for the "Mother Songs." The effect of the complete book is in each case exquisite. We are glad to see the use of sauteen on the covers. It is an excellent material on which to produce fine decorative results.

OTHER ART PUBLICATIONS.—Through Edgar Alfred Bowring's translation, Goethe's simple story of German provincial life—*Hermann und Dorothea*—is put into acceptable form for English readers who are not masters of the German tongue. The etcher, Hermann Faber, has given portraits of just those one would wish to see, for the characters portrayed have an unusual interest in that they throw light on Goethe's life. Here is Hermann, the handsome and engaging youth who is said to possess many of Goethe's traits of character; Hermann and his sympathetic mother, between whom existed the same intimacy as between Goethe and his mother; Goethe's father, who sat as a model for Hermann's father; and the "frugal and virtuous maiden" Dorothea. This edition is in every way a desirable one.—Reading the "Introduction" to "Infelicia"⁷ puts one in a mood to understand the fitful and passionate poetry of Adah Isaacs Menken, for in it W. S. Walsh gives all her personal history that is known—enough to show that she was a marvelously beautiful woman who left unsounded no note in the gamut of life—except the one of peace. Only the lyrical form of poetry could express her sentiments and emotions; and although faulty in construction and often incoherent, there is great power in many of her lines. The book-making in "Infelicia" has been excellently done; there is a solidity about it that makes it desirable; and the heavy paper, uncrowded pages with red page lines, and illustrations that are in keeping with the atmosphere of the poetry, add to its worth.—Before looking at the inside of the book "Favorite Birds and What Poets Sing of Them,"⁸ one is willing to say that the contents are good, for the ornamental design of birds and vines in gold and ink on the cover bespeaks favor. And there is no disappointment. The singers have been chosen judiciously by the editor, Josephine Pollard, and Fidelia Bridges' name is a pledge that the birds and blossoms have been drawn skillfully. The illustrations, which are colored plates printed on water-color paper, are delicately tinted and pleasing in design.—A book similar to the preceding, but taking for its subject "Flowers from Field and Woodland,"⁹ is also edited by Josephine Pollard, and the illustrations are by Susie

⁴ Greece: Its Life and Art. By Jacob Von Falke. Translated by William Hand Browne. New York: Frederick A. Stokes & Brother. Price, \$5.00.

⁵ The Old Garden. By Rose Terry Cooke. Illustrated by Harriet D. Andrews and Mary K. Talcott. Price, \$1.50. Baby's Lullaby Book. Mother Songs. By Charles Stuart Pratt. Water Colors by W. L. Taylor. Music by G. W. Chadwick. L. Prang & Co. Boston, Mass. Price, \$7.00.

⁶ Hermann and Dorothea. By Johann Wolfgang Von Goethe. Translated by Edgar Alfred Bowring, C.B., with Etchings by Hermann Faber. Philadelphia: J. B. Lippincott Company. Price, \$3.00.

⁷ Infelicia. By Adah Isaacs Menken. Philadelphia: J. B. Lippincott Company. Price, \$2.50.

⁸ Favorite Birds and What the Poets Sing of Them. Illustrated by Fidelia Bridges. Edited by Josephine Pollard. Price \$3.50. Flowers from Field and Woodland. Illustrated by Susie Barstow Skelding. Edited by Josephine Pollard. Price, \$2.50. New York: Frederick A. Stokes & Brother.

Barstow Skelding. A choice list of poets who have honored the flowers and have used them to tell many a "tender tale" have been selected. Of the dozen illustrations most of them are too "violent" in coloring—if one were accidentally destroyed it could be replaced easily by a page from a florist's catalogue.—We are glad to see an old friend in a new and becoming dress, and for that reason make most welcome "The Traveller,"* who comes for the Christmas festivities clad in an écarle-colored garb trimmed in brown and gold; the *lout ensemble* escapes the criticism of the most fastidious. The special adornment is a half dozen etchings which harmonize perfectly in tone and style. Whatever the home may be, if "The Traveller" is received it will bring there more pleasure and beauty.—It is rare that there is such perfection of coloring as in the fac-similes of water-color drawings in the illustrations of "Bits of Distant Land and Sea."† One can imagine nothing more exquisite in reproduction than those of "Alexandria," "Bay of Naples and Vesuvius," and "On the Coast of Holland." With each of the seven drawings there are several poetical selections which accord with the illustrations. The book is beautifully bound.—A very pretty holiday book has been made by collecting some thirteen of Tennyson's short poems and tricking them out with ample illustrations by popular artists. The regularity with which a left-hand page of verse balances a right-hand page of illustrations throughout the make-up produces a rather stiff effect. In a book where pleasure is the one *raison d'être* a defect of this kind is especially trying. "Fairy Lillian,"‡ nevertheless, has a great many pleasant features. The "fairy" maid from whom the volume takes its title is a most captivating piece of babyhood—if she is a trifle too heavy to be either "airy" or "fairy." The illustrations for "Mariana," for the "Recollections of the Arabian Nights," and part of those for the "Ode to Memory" are also good in drawing and appropriate in conception.—Would that more of our holiday books had as good a reason for coming into existence as Mr. W. S. Wallis' collection of "Beranger's Poems."|| This Frenchman lived and wrote during the exciting days of the growth of the Republic in France, and this fact alone gives a timely interest to a collection of his poems. But Beranger is worth a reading for his own sake. There is a dash about his lines that tells of a free, daring spirit and a humor which, if not always fastidious, is wholesome and genuine. He knew the people and wrote of them with a kindly hand; he knew kings and courtiers, too, and used a keen satire in handling them. Not a few of the poems in the present collection are pictures of homely life and experiences, drawn in the happiest and most sympathetic lines. Illustrations from French plates relieve the book. The binding follows the style which publishers seem determined to "run into the ground" this season by over-use—that is the back and side panels of one color, the rest of the sides in another. The cover in this case is, however, very pretty.

CHRISTMAS BOOKS FOR BOYS AND GIRLS.

Many tempting books for young folks have been prepared for the coming holiday season, and to their preparation many of the best writers of the day have lent a hand. First among the good things we notice "The Story of a Bad Boy,"§ in which Mr. Aldrich relates what purports to be the narrative of his own life. Full of adventures told in the most spicy manner, it will prove a most appetizing treat for all readers.—Mr. Warner, in his contribution to this store, "Being a Boy"|| has largely employed that deliciously humorous style of writing, which characterizes him as an author, and which will cause his book to be more fully appreciated by older readers. The fun in it, however, is so genuine and the tone of the whole book is so true to boy life that even the youngest cannot fail to recognize and keenly enjoy a large share of it.—Mr. Trowbridge has chosen to give us his share for this collection "A Start in Life."** It is the story of a plucky, honest boy who in the wilds of the unsettled "Genesee Country," won his own way both into a good business and into the hearts of numerous true and staunch friends. The book has enough push and fire in it, and enough of a true manly ring to suit the most ardent temperament.—A host of writers have been learning how to make history appetizing to the young, of late years, and among them no one better than Mr. W. J. Abbott. To his two previous volumes the "Blue Jackets of '61" and the "Blue Jackets of 1812" he has added a third, the "Blue Jackets of '76."†† We know of no series of books which could possess a greater fascination for brave, wide-awake, and intelligent boys, and which at the same time could impart more history in such a delightful manner. Thomas Nelson Page has made a success in the same line in "Two Little Confederates."‡‡ Young people will not be able to monopolize the book,

*The Traveller. By Oliver Goldsmith. With etchings by M. M. Taylor. J. B. Lippincott Company. Price, \$3.00.

†Bits of Distant Land and Sea. Edited and illustrated by Susie Barstow Skelding, with Fac-simile of Water-color Drawings by Harry Penn and Susie Barstow Skelding. New York: Frederick A. Stokes & Brother. Price, \$3.50.

‡Fairy Lillian and Other Poems. By Alfred Tennyson. Illustrated. Boston: Estes & Lauriat. Price, \$6.00.

||Beranger's Poems. In the Versions of the Best Translators. Selected by Wm. S. Walsh, with illustrations on steel. Philadelphia: J. B. Lippincott Company. Price, \$4.00.

§The Story of a Bad Boy. By Thomas Bailey Aldrich. Boston: Houghton, Mifflin and Co. Price, \$1.25.

||Being a Boy. By Charles Dudley Warner. Boston: Houghton, Mifflin and Co. Price, \$1.25.

**A Start in Life. By J. T. Trowbridge. Boston: Lee and Shepard. Price, \$1.00.

††The Blue Jackets of '76. By Willis J. Abbot. New York: Dodd, Mead & Company. Price, \$3.00.

‡‡Two Little Confederates. By Thomas Nelson Page. Illustrated. New York: Charles Scribner's Sons. Price, \$1.50.

however, for it appeals to their father and mothers, grandfathers and grandmothers as well. It is a faithful picture of life on a Virginia plantation during the war, and a story full of stirring incidents, of adventures sometimes ludicrous, sometimes pathetic, and of examples of sturdy patriotism and uncompromising sacrifice. Oliver Optic also has joined this class of book makers and has out in time for the holidays the first of a projected series of six volumes of stories on the Civil War to be entitled "The Blue and the Gray Series."—Adventure still holds its own as a theme for story-tellers, and may it never do otherwise! Under this head comes a three months' tramp in the wild woods of Maine, recorded in "The Search for the Star."† It is a fresh and vivacious narrative in which the young heroes are, perhaps, a little too uniformly successful in their encounters with the wild animals, storms, and forest fires; yet all is told with such a charming air of frankness as to preclude any questioning of the truth of the statements. Another record of an outing written with more elaboration of detail, and gaining rather than losing by the elaboration, tells the adventures of a family "Wrecked on Labrador."‡ It introduces the reader to a comparatively unknown land, and presents many interesting facts in natural history, but too much space is given to the ill-natured speeches and petty wranglings of some of the older members of the party. Jules Verne's "Adventures of a Chinaman"§ like his other works, shows the wildest forms of extravagance. The heterogeneous commingling of the latest American institutions and inventions with the dull conservative round of life followed by the Chinese gives rise to many most ludicrous scenes.—Several books of light science prepared for the young will be found instructive gifts for the young folks. Among these is Mr. Holder's "A Strange Company."|| Mr. Holder is so well known as a naturalist who writes in a most entertaining manner that the mere mention of a new book by him is sure to arouse interest. No disappointment awaits any young people who read "A Strange Company." It describes some of the peculiar forms of animal life, and tells of remarkable occurrences in the animal world. "The Romance of Animal Life,"¶ is a book on natural history for older students. One strong feature present is the pointing out of the important part played in the great plans of Nature by many of those creatures which, apparently worse than useless, cause man great annoyance. To interest children in the history of science, and in the principles involved in its laws Miss Wright has prepared the "Children's Stories of Great Scientists."‡‡ The lives of seventeen of the world's men of renown are graphically outlined, and the tales of their discoveries and inventions are plainly told in an alluring manner and in language that can be readily understood by young readers.

FOR THE CHILDREN.

While publishers are busy preparing books rich and rare for the Christmas stockings of the "grown ups," the wee folks have been neither forgotten nor neglected. For the babies Mother Goose clears her throat to sing her old "Melodies"*** and some new ones added to a special edition known as Mrs. Partington's. It is not strange that Mother Goose should have imitators as well as the other immortal bards, but the nursery critics ought to object to this mixing of imitations and originals, and call for an authentic collection.—What connoisseurs in the art of picture-making we old folks might have been, could we have feasted our youthful eyes on such books as are prepared for the young fry now-a-days. Here is a "Patchwork"†† by Oppen, into which are stitched all sorts and conditions of children, giants, animals, toys, and aged but sprightly bachelor uncles and maiden aunts, all in the bold, sketchy, caricature style for which this artist is so noted.—Next comes "Babyland,"‡‡ with every page, both covers, and even the inside of the covers brimming over with pictures that are as full of life and fun as pictures well can be.—Is Palmer Cox's fund of merriment exhausted? Here are two more of his books of "Queer People,"|| full of ludicrous conceits of rhyme and representation, and sure to rank in popularity with the never-to-be-forgotten Brownie books.—What will the children think, to find a book written especially for them, placed at the head of the "List of Best Hundred Books" by no less a critic than the venerable John Ruskin? Here are his very words: "Surely the most beneficent and innocent of all books yet produced is the "Book of Nonsense,"§§ with its corollary carols, inimitable and

*Taken by the Enemy. By Oliver Optic. Boston: Lee and Shepard. Price, \$.50.

†The Search for the Star. By Edward Willett. Price, \$1.25. Wrecked on Labrador. By Winifred A. Stearns. Price, \$1.50. New York: Thomas Y. Crowell and Co.

‡The Adventures of a Chinaman. By Jules Verne. Boston: Lee and Shepard. New York: Charles T. Dillingham.

||A Strange Company. By Charles Frederick Holder. Boston: D. Lothrop Company.

¶The Romance of Animal Life. By J. G. Wood. New York: Thomas Whittaker. Price, \$1.50.

‡‡Children's Stories of the Great Scientists. By Henrietta Christian Wright New York: Charles Scribner's Sons. Price, \$1.25.

***Mrs. Partington's Mother Goose's Melodies. Edited by Uncle Willis. Boston: Lee and Shepard. Price, paper, 30 cents.

††Patchwork in Pictures and Print. By Frederick Oppen and Emma A. Oppen. New York: Frederick A. Stokes and Brother. Price, \$1.00.

‡‡Babyland. Edited by the Editors of Wide Awake. Boston: D. Lothrop Company. Price, 75 cents.

||Queer People with Wings and Stings. Price, 75c. Queer People with Paws and Claws. By Palmer Cox. Price, \$1.00. Philadelphia: Hubbard Brothers.

§§Nonsense Books. By Edward Lear. With all the Original Illustrations. Boston: Roberts Brothers. Price, \$2.00.

refreshing. I really don't know any author to whom I am half so grateful for my idle self as Edward Lear. I shall put him first of my hundred authors." The book thus exalted is bound in a volume with three others by the same author, the whole forming a *chef d'œuvre* of imaginative absurdity.—Passing from the comic to the esthetic, we find an exquisite product of the book-maker's art, entitled "Babes of the Year."* The twelve "babes" are spirited studies in water color, that best of all mediums for depicting delicate flesh tints and silky curls. From the snowball chieftain in January, to the tiny maid under the Christmas mistletoe, the work presents a uniform standard of artistic excellence. The poems, one for each month, are printed in German type with brown ink against a background of monotyp flowers.—In the extensive series of Lippincott's "booklets" issued for the holidays, four are designed for young readers. The covers are much too crude in coloring to attract any but a barbarian's eye, but the pictures inside are in monotyp, a few of them well drawn. They possess the merit of interpreting the text, a virtue not common to all illustrated books.—We come now to a book for children a little older, "seven times one" or over, called "Sparrow, the Tramp"; a fable very simply and charmingly told. The illustrations by Jessie McDermott are not up to her usual standard.—"Little People"† is a charming book for little people. Under the guise of fairies, elves, and brownies, natural history lessons on butterflies, crickets, bees, spiders, and other small creatures, are imparted; and the strong imagination of the author has surrounded them with much of the fascination attaching to the inhabitants of fairy land. The illustrations by the Messrs. Beard add greatly to the interest.—"Little Miss Weezy's Brother"‡ is full of the cute sayings, and daring doings with their sometimes disastrous results which mark all healthy childhood. But plainly showing over all are the noble aspirations and earnest struggles of these young lives.—In the line of books of fairies and witches and giants and dwarfs and all the other marvelous creatures who inhabit Wonderland and have it for their especial charge to teach the children of the human race how to be good, there is no lack this season. The hardest question for the little ones or their older friends will be to decide which to choose. One deserving to be placed in the first rank is "King of the Golden River."§ Crowding close upon it for position come "The Last of the Huggermuggers,"¶ "Kobboldozo,"** "Prince Vance,"** and "The Happy Prince."** Any one of these will afford a great amount of happiness to a child, while the moral attached is so plain that the youngest cannot fail to understand it. Selfishness and all kindred vices are as promptly punished as kindness and all sister virtues are rapidly rewarded. The *Hæc fabula docet* part of each of these entrancing fables is so thoroughly intermingled with the story that it is impossible to enjoy the one without learning the other.

* Babes of the Year. Illustrations in Colors and Monotyp by Maud Humphrey. Verses by Edith M. Thomas. New York: Frederick A. Stokes and Brother. Price, \$1.50.

† Lasses and Lads. By Theo. Gift. Seven of Us. By Rowe Livingston. Price, 75 cents each. He Loveth All. By Constance E. Thompson. Playmates. Illustrated by Florence Mapleton. Price, 50 cents each. Philadelphia: J. B. Lippincott Company.

‡ Sparrow the Tramp. By Lily F. Wesselhoeft. Boston: Roberts Bros. Price, \$1.25.

§ Little People. By Stella Louise Hook. New York: Charles Scribner's Sons. Price, \$1.50.

¶ Little Miss Weezy's Brother. By Penn Shirley. Boston: Lee and Shepard. New York: Charles F. Dillingham. Price, 75 cents.

** King of the Golden River. By John Ruskin, M.A. The Last of the Huggermuggers. A Giant Story. Kobboldozo. A Sequel to the Last of the Huggermuggers. By Christopher Pearse Cranch. Boston: Lee and Shepard. New York: Charles T. Dillingham.

** Prince Vance. By Eleanor Putnam and Arlo Bates. The Happy Prince. By Oscar Wilde. Boston: Roberts Brothers.

CALENDARS, CARDS, AND NOVELTIES.

The "Chautauqua Gem Calendar,"* for 1889 comes laden as usual with "helpful words for every day." Rare tact has been shown in selecting the literary gems that enrich this collection. The fresh material for this year furnishes passages that are new, happy, and inspiring, and are one in spirit with the Scripture text for each day. A page giving the C. L. S. C. Readings for 1888-89 will be an additional feature for the many Chautauquans who have grown to prefer this calendar to any other.—The "Pauline Sunter Calendar"† is illustrated with eighteen designs in color and monochrome, a dainty gift.—"All Around the Year"‡ is a twelve page calendar with delicate covers held by silver chains. The figures representing the months are examples of very poor drawing.—It was an appreciation of what the admirers of Dinah Maria Mulock would like as a souvenir that led to the publication in holiday attire of her two poems, "A Christmas Carol"§ and "A Friend Stands at the Door; A Psalm for New Year's Eve," verses especially appropriate to bear holiday greetings. To each stanza is devoted an original design on heavy gilt-edged board in sepia tint and gold.—The "Longfellow Remembrance Book"¶ gives in detail an account of the poet's boyhood and later years, and touches upon those qualities which endeared him to all who knew him. It is very pleasant reading.—Another beautiful memorial book is "The Children's Friend,"§ which is dedicated to the children of America, and contains a finely written sketch of the life of Louisa May Alcott, who did so much to enliven and ennoble the lives of young people everywhere. A beautifully colored frontispiece represents the author reading from "Little Women" to a crowd of children who have pressed round her eager to hear.—Bound in dainty silk covers sprinkled with wild violets, are two favorite hymns** illustrated with half-tone engravings after graceful designs by W. St. John Harper. They are among the most artistic of the smaller gift books.—The admirers of "Pansy" will welcome the volume†† of extracts from her writings, selected and arranged by her niece, Miss Grace Livingston. A network of pansies outlined in gold against a blue ground forms the pretty cover.—A not inappropriate gift for Christmas or any other time as long as eating continues to be a universal custom, is the modest little volume, "Oysters and Fish,"‡‡ containing a series of valuable suggestions and recipes for the preparation of "sea-food."—A new departure from the typical recipe book is one|| uniting the sentimental and practical, preserving at the same time the autographs of friends and the rules for their favorite dishes.—The Christmas cards of Carter and Karrick (Boston) are characterized by bright colors, appropriate mottoes, and a general appearance of holiday cheer.—L. Prang and Co. (Boston) have introduced many artistic novelties, among which are Art Tiles and Shape Books, the latter including a "Christmas Mince Pie with Shakespearean Spice" and "Plotsam and Jetsam." They are unrivalled in beauty of design and excellence of execution.

* Chautauqua Gem Calendar. Compiled by Minnie A. Barney. Syracuse, N. Y.: Geo. A. Mosher. Price, 50 cts.

† Pauline Sunter Calendar for 1889. New York: Raphael Tuck and Sons. Price, 50 cents.

‡ All Around the Year. Boston: Lee and Shepard. Price, 50 cents.

§ A Christmas Carol. A Friend Stands at the Door. By Dinah Maria Mulock. Price, \$1.00 each. Boston: Lee and Shepard.

¶ Longfellow Remembrance Book. By Samuel Longfellow. Illustrated. Boston: D. Lothrop Company. Price, \$1.25.

§ Louisa May Alcott, the Children's Friend. By Ednah D. Cheney. Illustrated by Elizabeth B. Comins. Boston: L. Prang and Company. Price, \$1.

** Softly Now the Light of Day. By George Washington Doane. Just as I am, Without One Plea. By Charlotte Elliott. New York: Frederick A. Stokes & Bro. Price, each, 50 cents.

†† Pansies for Thoughts. From the writings of Pansy. Compiled and arranged by Grace Livingston. Boston: D. Lothrop Company.

‡‡ Oysters and Fish. By Thomas J. Murrey. New York: Frederick A. Stokes and Bro. Price, 50 cents.

|| Autograph Recipes. Illustrations by Alice G. Sheldon and Jean H. Ward. Boston: L. Prang and Company. Price, \$2.50.

SUMMARY OF IMPORTANT NEWS FOR OCTOBER, 1888.

HOME NEWS.—October 1. The President signs the Chinese Exclusion Bill.
October 5. Chicago North Side street car employees go out on a strike.
October 7. The collapse of a flooring of a Catholic church in Reading, Pa., results in the injury of a hundred persons.
October 8. Melville W. Fuller takes the oath of office as Chief-Justice of the Supreme Court of the United States.
October 9. Two thousand employees on the Chicago West Side street car lines go out on a strike.
October 10. An accident on the Lehigh Valley Railroad at Mud Run, Pa., results in the death of over fifty persons and the serious injury of many others.—Three hundred persons injured by the collapse of an amphitheater at Quincy, Illinois.—The House passes the General Deficiency Bill.
October 16. Death of the Hon. John Wentworth, of Chicago.
October 19. The National Woman's Christian Temperance Union opens its fifteenth annual convention in New York City.
October 20. The Fiftieth Congress adjourns after a session of three hundred twenty days, the longest on record.—Marriage of Elizabeth Stuart Phelps and the Rev. Herbert D. Ward.

October 25. The Brotherhood of Locomotive Engineers in annual session at Richmond, Va.

FOREIGN NEWS.—October 2. President Carnot signs a decree regulating the permanent residence of foreigners in France.

October 3. The Emperor of Germany is ceremoniously received at Vienna by the Austrian Emperor.

October 9. Death of John Martin Schleyer, the inventor of Volapük.

October 11. Emperor William visits King Humbert in Rome.

October 13. The government of Bolivia is overthrown by revolutionists.

October 14. A statue of Shakspeare is unveiled in Paris.

October 18. A statue of General Gordon is unveiled in Trafalgar Square, London.

October 19. Death of ex-President Salomon, of Hayti.

October 21. Ten cars on an excursion train crushed by a land slide in Italy, and nearly one hundred people killed.

October 29. The Czar and Czarina review the Black Sea fleet.